THE BOOKE OF COMMON PRAYER, AND ADMINISTRATION

of the Sacraments, and other Rites and Ceremonies in the Church of England.

(* * *)

Imprinted at London by the Deputies of Christopher Barker, Printer to the Queenes most excellent Maiestie.

1596.

Cum privilegio Regiæ Maiestatis.

¶ Ianuarie hath xxxj. dayes.

			Morning prayer.		Euening prayer	
			1. *Lesson.*	2. *Lesson.*	1. *Lesson.*	2. *Lesson*
1	A	*New yeres day.*	Gene. 17.	Rom. 2.	Leuit. 10.	Colos. 2.
2	b		Gene. 1.	Matth. 1.	Gene. 2.	Rom. 1.
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	*Epiphanie.*	Esai. 60.	Luke. 3.	Esai. 49.	Iohn. 2.
7	g		Gene. 9.	Matth. 5.	Gene. 12.	Rom. 5.
8	A	Lucian.	13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e	*Sol in Aqua.*	21	10	22	10
13	f	Hilarie.	23	11	24	11
14	g	Februarii.	25	12	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d	Prisca.	33	16	34	16
19	e		35	17	37	1. Cor. 1.
20	f	Fabian.	38	18	39	2
21	g	Agnes.	40	19	41	3
22	A	Vincent.	42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	Con. of Paul.	Wisd. 5.	Actes. 22.	Wisd. 6.	Actes. 26.
26	e		Gene. 48.	Matth. 23	Gene. 49.	1. Cor. 7.
27	f		50	24	Exod. 1.	8
28	g		Exod. 2.	25	3	9
29	A		4	26	5	10
30	b		7	27	8	11
31	c		9	28	10	12

¶ Februarie hath xxviij. dayes.

			Morning prayer.		Euening prayer	
			1. *Lesson.*	2. *Lesson.*	1. *Lesson.*	2. *Lesson*
1	d	Fast.	Exod 11.	Marke.1	Exod.12.	1.Cor.13
2	e	*Puri of Mary.*	Wisd.9.	2	Wisd.12.	14
3	f	Blasii.	Exod.13.	3	Exod.14	15
4	g		15	4	16	16
5	A	Agathe.	17	5	18	2.Cor.1.
6	b		19	6	20	2
7	c		21	7	22	3
8	d		23	8	24	4
9	e		32	9	33	5
10	f		34	10	Leuit. 18.	6
11	g	*Sol in Piscib.*	Leuit. 19.	11	20	7
12	A		26	12	Num. 11.	8
13	b		Num. 12.	13	13	9
14	c	Valentine.	14	14	16	10
15	d	Martii.	17	15	20	11
16	e		21	16	22	12
17	f		23	Luk.di.1.	24	13
18	g		25	di.1.	27	Galat.1.
19	A		30	2	31	2
20	b		32	3	35	3
21	c		36	4	Deut. 1.	4
22	d		Deut.2.	5	3	5
23	e	Fast.	4	6	5	6
24	f	*S. Matthias.*	Wisd.19.	7	Eccle.1.	Ephe.1.
25	g		Deut.6.	8	Deut.7.	2
26	A		8	9	9	3
27	b		10	10	11	4
28	c		13	11	15	5

¶ March hath xxxj. dayes.

			Morning prayer. 1. *Lesson.*	2. *Lesson.*	Euening prayer. 1. *Lesson.*	2. *Lesson.*
1	d	Dauid.	Deut. 16.	Luke 12.	Deut. 17.	Ephe. 6.
2	e	Cedde.	18	13	19	Phil. 1.
3	f		20	14	21	2
4	g		22	15	24	3
5	A		25	16	26	4
6	b		27	17	28	Colos. 1.
7	c	Perpetue.	29	18	30	2
8	d		31	19	32	3
9	e		33	20	34	4
10	f		Ioshue. 1.	21	Ioshue. 2.	1. Thes. 1.
11	g	*Aequinoct.*	3	22	4	2
12	A	Gregorie.	5	23	6	3
13	b	*Sol in Arieti.*	7	24	8	4
14	c		9	Iohn 1.	10	5
15	d		23	2	24	2. Thes. 1.
16	e	Aprilis.	Iudg. 1.	3	Iudg. 2.	2
17	f		3	4	4	3
18	g	Edward.	5	5	6	1. Tim. 1.
19	A		7	6	8	2. 3
20	b		9	7	10	4
21	c	Benedict.	11	8	12	5
22	d		13	9	14	6
23	e		15	10	16	2. Tim. 1.
24	f	Fast.	17	11	18	2
25	g	*Annun. of Ma*	Eccle. 2.	12	Eccle. 3.	3
26	A		Iudg. 19.	13	Iudg. 20.	4
27	b		21	14	Ruth. 1.	Tit. 1.
28	c		Ruth 2.	15	3	2. 3
29	d		4	16	1. Kin. 1.	Phile. 1.
30	e		1. Kin. 2.	17	3	Hebr. 1.
31	f		4	18	5	2

¶ April hath xxx. dayes.

			Morning prayer.		Euening prayer.	
			1. *Lesson.*	2. *Lesson.*	1. *Lesson.*	2. *Lesson.*
1	g		1. King. 6.	Iohn. 19.	1. King. 7.	Heb. 3.
2	A		8	20	9	4
3	b	Richarde.	10	21	11	5
4	c	Ambrose.	12	Act. 1.	13	6
5	d		14	2	15	7
6	e		16	3	17	8
7	f		18	4	19	9
8	g		20	5	21	10
9	A		22	6	23	11
10	b		24	7	25	12
11	c		26	8	27	13
12	d	*Sol in Taura.*	28	9	29	Iames. 1.
13	e		30	10	31	2
14	f	Mail.	2. King. 1	11	2. King. 2.	3
15	g		3	12	4	4
16	A		5	13	6	5
17	b		7	14	8	1. Pet. 1.
18	c		9	15	10	2
19	d	Alphege.	11	16	12	3
20	e		13	17	14	4
21	f		15	18	16	5
22	g		17	19	18	2. Pet. 1.
23	A	S. George.	19	20	20	2
24	b		21	21	22	3
25	c	*Marke Euang.*	Eccle. 4	23	Eccle. 5.	1. Iohn. 1
26	d		2. King. 23	23	2. kin. 24.	2
27	e		3. King. 1.	24	3. king. 2.	3
28	f		3	25	4	4
29	g		5	26	6	5
30	A		7	27	8	2. 3. Iohn.

¶ May hath xxxj. dayes.

			Morning prayer.		Euening prayer.	
			1. *Lesson.*	2. *Lesson.*	1. *Lesson.*	2. *Lesson.*
1	b	*Phil. and Jacob*	Eccle. 7.	Acts 13.	Eccle. 9.	Iude. 1.
2	c		3. king. 9.	28	3. kin. 10.	Rom. 1.
3	d	Inuention of	11	Matth. 1.	12	2
4	e	the crosse.	13	2	14	3
5	f		15	3	16	4
6	g	Iohn Euan.	17	4	18	5
7	A		19	5	20	6
8	b		21	6	22	7
9	c		4. king. 1.	7	4. king. 2.	8
10	d		3	8	4	9
11	e	*Sol in Gem.*	5	9	6	10
12	f		7	10	8	11
13	g		9	11	10	12
14			11	12	12	13
15	b		13	13	14	14
16	c	Inuill.	15	14	16	15
17	d		17	19	18	16
18	e		19	16	20	1. Cor. 1.
19	f	Dunstane.	21	17	22	2
20	g		23	18	24	3
21	A		25	19	1. Esd. 1.	4
22	b		1. Esd. 3.	20	4	5
23	c		5	21	6	6
24	d		7	22	9	7
25	e		2. Esd. 1.	23	2. Esd. 2.	8
26	f	Augustine.	4	24	5	9
27	g		6	25	8	10
28	A		9	26	10	11
29	b		13	27	Heser. 1.	12
30	c		Hos. 2.	28	3	13
31	d		4	Mark. 1.	5	14

¶ Iune hath xxx. dayes.

			Morning prayer. 1. Lesson.	2. Lesson.	Euening prayer. 1. Lesson.	2. Lesson.
1	e		Heb. 6.	Mark. 2.	Heb. 7.	1. Cor. 15
2	f		8	3	9	16
3	g	Nichomede.	Iob 1.	4	Iob 2.	2. Cor. 1.
4	A		3	5	4	2
5	b	Boniface.	5	6	6	3
6	c		7	7	8	4
7	d		9	8	10	5
8	e		11	9	12	6
9	f		13	10	14	7
10	g		15	11	16	8
11	A	Barnab. Apo.	Eccl. 10.	Acts. 14.	Eccl. 12.	Acts. 15.
12	b	*Sol in Canc.*	Iob 17. 18	Mark. 12	Iob 19.	2. Cor. 9.
13	c	Solsti. etiuñ.	20	13	21	10
14	d	Iulii.	22	14	23	11
15	e		24. 25.	15	26. 27.	12
16	f		28	16	29	13
17	g		30	Luke 1.	31	Galat. 1.
18	A		32	2	33	2
19	b		34	3	35	3
20	c	Edwarde.	36	4	37	4
21	d		38	5	39	5
22	e		40	6	41	6
23	f	Fast	42	7	Prou. 1.	Ephe. 1.
24	g	*Iohn Baptist*	Mal. 3.	Mat. 3.	Mal. 4.	Mat. 14.
25	A		Prou. 2.	Luke 8.	Prou. 3.	Ephe. 2.
26	b		4	9	5	3
27	c		6	10	7	4
28	d	Fast	8	11	9	5
29	e	*S. Peter Apost.*	Eccl. 15.	Acts. 3.	Eccl. 19.	Acts. 4.
30	f		Prou. 10.	Luk. 12.	Prou. 11.	Ephe. 6.

¶ Iuly hath xxxj. dayes.

			Morning prayer.		Euening prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	g	Visita. Marie.	Prou. 12.	Luke 13.	Prou. 13.	Phil. 1.
2	A		14	14	15	2
3	b	Martin.	16	15	17	3
4	c		18	16	19	4
5	d		20	17	21	Coloss. 1.
6	e	Dog dayes.	22	18	23	2
7	f		24	19	25	3
8	g		26	20	27	4
9	A		28	21	29	1. Thes. 1
10	b		31	22	Eccle. 1.	2
11	c		Eccle. 2.	23	3	3
12	d	*Sollin Leo.*	4	24	5	4
13	e		6	Iohn 1.	7	5
14	f		8	2	9	2. Thes. 1
15	g	Swithune.	10	3	11	2
16	A	Augusti.	12	4	Iere. 1.	3
17	b		Iere. 2.	5	3	1. Tim. 1
18	c		4	6	5	2. 3.
19	d		6	7	7	4
20	e	Margaret.	8	8	9	5
21	f		10	9	11	6
22	g	Magdalen.	12	10	13	2. Tim. 1
23	A		14	11	15	2
24	b	Fast.	16	12	17	3
25	c	*Iames Apost.*	Eccl. 11.	13	Eccl. 23.	4
26	d	Anne.	Iere. 18.	14	Iere. 19.	Titus 1.
27	e		20	15	21	2. 3.
28	f		22	16	23	Phile. 1.
29	g		24	17	25	Hebr. 1.
30	A		26	18	27	2
31	b		28	19	29	3

¶ August hath xxxj dayes.

			Morning prayer.		Euening prayer.	
			1. *Lesson.*	2. *Lesson.*	1. *Lesson.*	2. *Lesson*
1	c	Lammas	Iere.30.	Iohn. 20.	Iere.31.	Heb.4.
2	d		32	21	33	5
3	e		34	Actes.1.	35	6
4	f		36	2	37	7
5	g		38	3	39	8
6	A	Transfigurat.	40	4	41	9
7	b	Name of Iesu.	42	5	43	10
8	c		44	6	45.46.	11
9	d		47	7	48	12
10	e	Laurence.	49	8	50	13
11	f		51	9	52	Iames. 1.
12	g	*Sol in Virgo.*	Lamen.1.	10	Lamen.2.	2
13	A		3	11	4	3
14	b	Septembris.	5	12	Ezech.2.	4
15	c		Ezech.3.	13	6	5
16	d		7	14	13	1.Pet.1.
17	e		14	15	18	2
18	f		33	16	34	3
19	g		Dan.1.	17	Dan.2.	4
20	A		3	18	4	5
21	b		5	19	6	2.Pet.1.
22	c		7	20	8	2
23	d	Fab.	9	21	10	3
24	e	*Bartbol. Apost.*	Eccl.25.	22	Eccle.29.	1.Iohn.1.
25	f		Dan.11.	23	Dan.12.	2
26	g		13	24	14	3
27	A	Augustine.	Osee.1.	25	Osee.2.3.	4
28	b	Behea. of Ioh.	4	26	5.6.	5
29	c		7	27	8	2.3.Ioh.
30	d		9	28	10	Iude.
31	e		11	Matth.1.	12	Rom.1.

¶ September hath xxx. dayes.

			Morning prayer.		Euening prayer	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesso
1	f	Gyles.	Osee. 13.	Matth. 2.	Osc. 14.	Rom. 2.
2	g		Ioel 1.	3	Icel. 2.	3
3	A		3	4	Amos. 1.	4
4	b		Amos. 2.	5	3	5
5	c	Dog dais end.	4	6	5	6
6	d		6	7	7	7
7	e	Nati. Eliza. Re.	8	8	9	8
8	f	Nati. of Ma.	Abdi. 1.	9	Ionas. 1.	9
9	g		Iona. 2. 3.	10	4	10
10	A		Mich. 1.	11	Mich. 2.	11
11	b		3	12	4	12
12	c	Solin Libra.	5	13	6	13
13	d		7	14	Naum. 1.	14
14	e	Holy crosse.	Naum. 2.	15	3	15
15	f	Aequinoct.	Abac. 1.	16	Abac. 2.	16
16	g	Autumnale.	3	17	Soph. 1.	1. Cor. 1.
17	A		Soph. 2.	18	3	2
18	b		Agge. 1.	19	Agge. 2.	3
19	c		Zacha. 1.	20	Zac. 2. 3.	4
20	d	Fast.	4. 5.	21	6	5
21	e	S. Matthew.	Eccl. 35.	22	Eccle. 38	6
22	f		Zach. 7.	23	Zach. 8.	7
23	g		9	24	10	8
24	A		11	25	12	9
25	b		13	26	14	10
26	c	Ciprian.	Mala. 1.	27	Mala. 2.	11
27	d		3	28	4	12
28	e		Tobi. 1.	Marke. 1.	Tobi. 2.	13
29	f	S. Michael.	Eccle. 39.	2	Eccle. 44.	14
30	g	Hierome.	Tob. 3.	3	Tobi. 4.	15

¶October hath xxxj. dayes.

			Morning prayer.		Euening prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	A	Remige.	Tobi. 5.	Mar. 4.	Tobi. 6.	1. Cor. 16
2	b		7	5	8	2. Cor. 1.
3	c		9	6	10	2
4	d		11	7	12	3
5	e		13	8	14	4
6	f	Faith.	Iudit. 1.	9	Iudit. 2.	5
7	g		3	10	4	6
8	A		5	11	6	7
9	b	Dennis.	7	12	8	8
10	c		9	13	10	9
11	d		11	14	12	10
12	e	*Sol in Scorp.*	13	15	14	11
13	f	Edwarde.	15	16	16	12
14	g		Wisd. 1.	Luk. di. 1.	Wisd. 2.	13
15	A		3	di. 1.	4	Galat. 1.
16	b	Nouembris.	5	2	6	2
17	c	Etheldrede.	7	3	8	3
18	d	*Luke Euang.*	Eccl. 51.	4	Iob. 1.	4
19	e		Wisd. 9.	5	Wisd. 10.	5
20	f		11	6	12	6
21	g		13	7	14	Ephe. 1.
22	A		15	8	16	2
23	b		17	9	18	3
24	c		19	10	Eccle. 1.	4
25	d		Eccle. 2.	11	3	5
26	e		4	12	5	6
27	f	Crispine.	6	13	7	Phil. 1.
28	g	Fast.	Iob 14. 15	14	Iob. 42.	2
29	A	*Simon & Iud*	Eccle. 8.	15	Eccle. 9.	3
30	b		10	16	11	4
31	c	Fast.	12	17	13	Coloss. 1

¶ Noucmber hath xxx. dayes.

			Morning prayer.		Euening prayer	
			1. *Lesson.*	2. *Lesson.*	1. *Lesson.*	2. *Lesson.*
1	d	*All Saints.*	Wisd. 3.	He. 11. 12	Wisd. 5.	Apoc. 19.
2	e		Eccle. 14.	Luke 18	Eccle. 15.	Colo. 2.
3	f		16	19	17	3
4	g		18	20	19	4
5	A		20	21	21	1. Thes. 1.
6	b	Leonard.	22	22	23	2
7	c		24	23	25	3
8	d		27	24	28	4
9	e		29	Iohn 1.	30	5
10	f		31	2	32	2. Thes. 1.
11	g	S. Martin.	33	3	34	2
12	A	*Sol in Sagit.*	35	4	36	3
13	b	Brice.	37	5	38	1. Tim. 1.
14	c	Decembris.	39	6	40	2. 3.
15	d	Machute.	41	7	42	4
16	e		43	8	44	5
17	f	*Elizabeth began her reigne.*	45	9	46	6
18	g		47	10	48	2. Tim. 1
19	A		49	11	50	2
20	b	Edmund king.	51	12	Baruc. 1.	3
21	c		Baruc. 2.	13	3	4
22	d	Cicelie.	4	14	5	Titus. 1.
23	e	Clement.	6	15	Esai. 1.	2. 3.
24	f		Esai. 2.	16	3	Phile. 1.
25	g	Katherine.	4	17	5	Hebre. 1.
26	A		6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Fast.	12	21	13	5
30	e	*Andrew Apo.*	Pro. 20.	Actes. 1.	Prou. 21.	6

¶ December hath xxxj. dayes.

			Morning prayer.		Euening prayer	
			1. Lesson.	2. Lesson.	1. Lesson	2. Lesson.
1	f		Esai. 14.	Actes 2.	Esai. 15.	Heb. 7.
2	g		16	3	17	8
3	A		18	4	19	9
4	b		20. 21.	5	22	10
5	c		23	6	24	11
6	d	Nicholas.	25	dim. 7.	26	12
7	e		27	dim. 7.	28	13
8	f	Concep. Ma.	29	8	30	Iames. 1.
9	g		31	9	32	2
10	A		33	10	34	3
11	b		35	11	36	4
12	c	*Sol in Capri.*	37	12	38	5
13	d	Lucie.	39	13	40	1. Pet. 1.
14	e	Ianuarii.	41	14	42	2
15	f		43	15	44	3
16	g	O sapientia.	45	16	46	4
17	A		47	17	48	5
18	b		49	18	50	2. Pet. 1.
19	c		51	19	52	2
20	d	Fast.	53	20	54	3
21	e	*Thomas Apost.*	Pro. 23.	21	Pro. 24.	1. Iohn. 1.
22	f		Esai. 55.	22	Esai. 56.	2
23	g		57	23	58	3
24	A	Fast.	59	24	60	4
25	b	*Christmas.*	Esai. 9.	Luke 2.	Esai. 7.	Tit. 3.
26	c	*S. Steuen.*	Pro. 28.	Acts 6. 7.	Eccle. 4.	Actes 7.
27	d	*S. Iohn.*	Eccle. 5.	Apoc. 1.	Eccle. 6.	Apoc. 22
28	e	*Innocents.*	Iere. 31.	Actes. 25.	Wisd. 1.	1. Iohn 3.
29	f		Esai. 61.	26	Esai. 62.	2. Iohn.
30	g		63	27	64	3. Iohn.
31	A	Siluester.	65	28	66	Iude.

¶ An Almanacke for xxiii. yeeres.

The yeere of our Lord.	The Golden number.	Sunday letters	Leape yeere.	Aswednesday the first day of Lent.	Easter day.
1585	9	C		February. 24	April. 11.
1586	10	B A		16	3
1587	11	G	F	March. 1.	16
1588	12	E D		February. 21	7
1589	13	C		12	March. 30.
1590	14	B G		March. 4.	April. 19.
1591	15	F E		February. 17	4
1592	16	D	A	9	March. 26.
1593	17	C B		28	April. 15.
1594	18	A		13	March. 31.
1595	19	G F		March. 5.	April. 20.
1596	1	E	C	February. 25	11
1597	2	D B		9	March. 27.
1598	3	A		March. 1.	April. 16.
1599	4	G F		February. 21	8
1600	5	E	E	6	March. 23.
1601	6	D C		25	April. 12.
1602	7	B		17	4
1603	8	A		March. 9.	24
1604	9	G F	G	February. 22	8
1605	10	E		13	March. 31.
1606	11	D C		March. 5.	April. 20.
1607	12	B A		February. 18	5

¶ Sundayes after Easter.

	¶ Masses.	¶ Euensong.
The first.	Numb xvi.	Num.xxii.
ii.	xxiii.	xxv.
iii.	Deut.iiii.	Deut.v.
iiii.	vi.	vii.
v.	viii.	ix.
Sunday after ascension day.	Deut.xii.	Deut.xiii.
Whitsunday,		
i Lesson.	Deut.xvi.	Wisedome i.
ii. Lesson.	Actes x. Then Peter opened his mouth,&c.	Act xix. it Fortuned,&c. Vnto After these,&c.
Trinitie Sunday,		
i Lesson.	Genesis xviii.	Iosuah i.
ii Lesson.	Matth.iii.	

¶ Sundayes after Trinitie.

	¶ Masses.	¶ Euensong.
First Sunday.	Iosuah x.	Iosuah xxiii.
ii.	Iudicum iiii.	Iudicum v.
iii.	i King.ii.	i.Kings iii.
iiii.	i King xii.	i.Kings xiii.
v.	xv.	xvi.
vi.	ii King.xii.	ii.Kings xxi.
vii.	xxii.	xxiiii.
viii.	iii King xiii.	iii Kings xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	iiii King v.	iiii.Kings ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Ieremie v.	Ieremie xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezech.ii.	Ezech.xiiii.
xvii.	xvi.	xviii
xviii.	xx	xxiiii.
xix.	Daniel iii.	Daniel vi.
xx.	Ioel ii.	Miche vi.
xxi.	Abac ii.	Prouerb.ii

Proper Lessons.

	¶ *Matens.*	¶ *Euensong.*
xxii.	Prouerbes ii.	Prouerbes iii.
xxiii.	xi	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix

¶ Lessons preper for holy dayes.

	¶ *Matens.*	¶ *Euensong.*
S. Andrewe.	Prouerbes ii.	Prouerbes xxi.
S. Thomas Apost.	xxiii.	xxiiii.
Nati. of Christ.		
i. Lesson.	Esai. ix.	Esai. vii. GOD spake once againe to Ahaz
ii Lesson.	Luke ii. *vnto*, And vnto men good will.	Titus iii. The kindnesse and loue, &c.
S. Steuen.		
i Lesson.	Prouerbes xxviii.	Eccle. iiii.
ii. Lesson.	Actes vi. and vii. Steuen full of faith, &c *vnto*, And when fourtie yeeres, &c.	Actes vii. when xl yeeres were, &c. *vnto*, Steuen full of the holy, &c
S. John.	Eccle v.	Eccle vi.
i Lesson.	Apoca. i.	Apoca. xxii.
ii Lesson.		Wisdome i.
Innocents day.	Ierem. xxxi. *vnto*, Moreouer I heard Ephraim	
Circumcision.		
i. Lesson.	Genesis xvii.	Deut x And nowe Israel, &c.
ii. Lesson.	Rom ii.	Colos ii.
Epiphanie.		
i Lesson.	Esai lx.	Esai xlix.
ii. Lesson.	Luke iii *vnto*, So that he was supposed to be, &c.	Iohn ii *vnto*, After he went to Capernaum.

Proper Lessons.

	¶ Mattins.	¶ Euensong.
Conuersion of Saint Paul.		
i. Lesson.	Wisdome v.	Wisdome vi.
ii Lesson.	Actes xxii. *vnto*, They heard him.	Actes xxvi.
Purification, of Marie.	Wisdome ix.	Wisdome xii.
S. Matthias.	Wisdome xix.	Eccle. i.
Annunciation of Marie.	Eccle. ii.	Eccle. iii.
Wednesday before Easter.	Osee xiii.	Osee xiiii.
Thursday before Easter.	Daniel ix.	Iere. xxxi.
Good Friday.	Genesis xxii.	Esai. liii.
Easter euen.	Zacharie ix.	Exodus xiii.
Munday in Easter weeke.		
i. Lesson.	Exod. xvi.	Exodus xvii.
ii. Lesson.	Matth xxviii.	Actes iii.
Tuesday in Easter weeke.		
i Lesson.	Exod xx.	Exodus xxxii.
ii Lesson.	Luke xxiiii. *vnto*, And behold two of them.	i. Cor xv.
S. Marke.	Eccle. iii.	Eccle v.
Philip and Iacob.	Eccle. vii.	Eccle ix.
Ascension day.	Deut x.	iii. King ii.
Munday in Whitsun weeke.		
i. Lesson.	Genesis xi. *vnto*, These are the generatiõs of Sem.	Numb. xi Gather vnto me, &c. *vnto* Moses & the, &c.
ii. Lesson.	i. Cor xiii.	
Tuesday in Whitsun weeke.	i. King. xix Dauid came to Samuel	Deut. xxx.

Proper Lessons.

	¶ Matins.	¶ Euensong.
S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xxii.
ii. Lesson.	Actes xiiii.	Acts xv *vnto* After certaine dayes.
S. Iohn Baptist.		
i. Lesson.	Mala iii.	Mala iiii.
ii. Lesson.	Matth. xiii.	Matth xiiii *vnto*, When Iesus, &c
S. Peter.		
i. Lesson.	Eccle. xv.	Eccle xix.
ii. Lesson.	Actes iii.	Actes iiii.
S. Iames.	Eccle xxi.	Eccle. xxiii.
S. Bartholomew.	xxv.	xxix.
S. Matthewe.	xxxv.	xxxviii.
S. Michael.	xxxix.	xliii.
S. Luke.	li.	Iob i.
Simon and Iude.		
i Lesson.	Iob xxiiii xxv.	Iob xlii.
All Saints.		
i. Lesson.	Wisdome iii. *vnto*, Blessed is rather the &c.	Wisdome v. *vnto*, his iealousie also.
ii. Lesson.	Hebr xi xii Saints by faith *vnto*, If ye endure, &c.	Apoca. xix. *vnto*, And I sawe an Angel stand.

¶ Proper Psalmes on certaine dayes.

	¶ Matins.	¶ Euensong.
Christmas day.	Psalmes xix.	Psal lxxxix.
	xlv.	cx.
	lxxxv.	cxxxii
Easter day.	ii	cxiii
	lvii.	cxiiii.
	cxi	cxviii.
Ascension day.	viii.	xxiiii
	xv.	lxviii.
	xvi.	cviii.
Whitsunday.	xiv.	ciii
	xlviii.	cxlv.

The Table and Kalender expressing the order of the Psalmes, and Lessons to be saide at Morning and Euening prayer, throughout the yeere, except certaine proper feasles, as the rules following more plainely declare.

¶ *The order howe the Psalter is appointed to be read.*

THe Psalter shall be read through once euery moneth. And because that some Moneths be longer then some other be, it is thought good to make them euen by this meanes. To euery moneth shall be appointed, as concerning this purpose, iust xxx. dayes.

And because Ianuarie and March haue one day aboue the said number: and Februarie which is placed betweene them both, hath onely xxviii dayes: February shall borowe of either of the Moneths of Ianuary and March one day: and so the Psalter which shalbe read in February, must begin at the last day of Ianuary, and end the first day of March.

And whereas May, Iuly, August, October, and December haue xxxi. dayes a piece: it is ordered that the same Psalmes shall be read the last day of the saide Moneths, which were read the day before, so that the Psalter may begin againe the first day of the next Moneth ensuing.

Nowe to knowe what Psalmes shalbe read euery day, looke in the Kalender the number that is appointed for the Psalmes, and then finde the same number in the Table placed at the ende of the Kalender for that purpose, and vpon the number shall you see what Psalmes shall be saide at Morning and Euening prayer.

And where the Cxix. Psalme is diuided into xxii. portions, and is ouerlong to be read at one time: it is so ordered, that at one time shall not be read aboue foure or fiue of the saide portions, as you shall perceiue to be noted in the said Table.

And here is also to be noted, that in the said Table, and in all other places of the seruice, where any Psalmes are appointed, the number is expressed after the great English Bible, which from the ix. Psalme, vnto the Cxlviiii. Psalme, following the diuision of the Hebrewes, doeth varie in number from the common Latine translation.

These

These to be obserued for Holy dayes, and none other.

THat is to say, All Sundayes in the yeere. The dayes of the Feasts of the Circumcision of our Lord Iesus Christ. Of the Epiphany. Of the Purification of the blessed virgin. Of S Matthias the Apostle. Of the Annunciation of the blessed virgin Of S. Marke the Euangelist. Of S. Philip and Iacob the Apostles. Of the Ascension of our Lorde Iesus Christ. Of the Natiuitie of S Iohn Baptist. Of S. Peter the Apostle. Of S. Iames the Apostle. Of S Bartholomewe the Apostle. Of S Matthewe the Apostle. Of S Michael the Archangel. Of S. Luke the Euangelist. Of S. Simon and Iude the Apostles. Of all Saints. Of S Andrew the Apostle Of Saint Thomas the Apostle Of the Natiuitie of our Lorde. Of Saint Steuen the Martyr. Of S Iohn the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke. Munday and Tuesday in Whitsun weeke.

A rule to knowe when the Terme beginneth and endeth.

Eight dayes before any Terme begin,
The exchequer is open you may get in
Trinitie Terme only except:
Which is but foure dayes before open kept.

Hillarie Terme beginneth the xxiii. day of Ianuary (if it bee not Sunday: If it be Sunday, then the next day after) and endeth the xii of Februarie.

Easter Terme beginneth xvii. dayes after Easter day, and endeth foure dayes after the Ascension day.

Trinity Terme beginneth the next day after *Corpus Christi* day, and endeth the Wednesday fortnight after.

Michaelmas Terme beginneth the ix. day of October, if it be not Sunday, and endeth the xxviii. of Nouember.

THere was neuer any thing by the wit of man so well deuised, or so sure established, which in continuance of time hath not bene corrupted: as (among other things) it may plainely appeare by the Common prayer in the Church, commonly called Diuine seruice. The first originall and ground whereof, if a man would searche out by the auncient fathers, he shall find that the same was not ordeyned, but of a good purpose, and for a great and reuerend mistery. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read ouer once in the yeere intending thereby that the Clergie, and specially such as were Ministers of the Congregation, should by often reading and meditation of Gods word, be stirred vp to godlinesse themselues, and be more able to exhort others by wholesome doctrine, and to confute them that were aduerse to the truth. And further, that the people by dayly hearing of holy Scripture read in the Church should continually profite more and more in the knowledge of God, and be more inflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath bene so altered, broken, and neglected, by planting in vncertaine stories, legends, responds, verses, vaine repetitions, commemorations, and synodalles, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out: all the rest were vnread. And in this sort the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After a like sort were other bookes of holy Scripture vsed. And moreouer, whereas Saint Paul would haue such language spoken to the people in the Church, as they might vnderstand, and haue profite by hearing of the same: the seruice in this Church of England (these many yeeres) hath bene read in Latine to the people, which they vnderstood not: so that they haue heard with their eares only, and their heart, spirite and mind haue not bene edified thereby.

And further more, notwithstanding that the ancient fathers haue deuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: now of late time a few of them haue bene dayly said, and ofte repeated, and the rest vtterly omitted.

Moreouer, the number and hardnes of the rules called the Pye, and the manifolde changinges of the seruice, was the cause that to turne

turne the booke onely, was so hard and intricate a matter, that many times there was more businesse to finde out what should be read, then to reade it when it was found out. These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be understanded, wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause be cut off Anthemes, Responds, Invitatories, and such like things as did breake the continual course of the reading of the Scripture. Yet because there is no remedie but that of necessity there must be some rules: therefore certaine rules are here set forth, which as they be few in number, so they be plaine and easie to be understanded. So that here you have an order for prayer, as touching the ordering of holy Scripture, much agreeable to the minde and purpose of the old fathers, and a great deale more profitable and commodious, then that which of late was used. It is more profitable because here are left out many things, whereof some be untrue, some uncertaine, some vaine and superfluous, and is ordeyned nothing to be read, but the very pure word of God, the holy Scriptures, or that which is evidently grounded upon the same, and that in such a language & order as is most easie and plaine for the understanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, & for the plainnesse of the order, and for that the rules be fewe & easie. Furthermore, by this order the Curates shall neede none other bookes for their publike service, but this booke and the Bible, by the meanes whereof, the people shall not be at so great charges for bookes, as in times past they have bene. And where heretofore there hath bene great diversitie in saying and singing in Churches within this Realme, some following Salisbury use, some Hereford use, some the use of Bangor, some of Yorke, & some of Lincolne: now from henceforth all the whole Realme shall have but one use. And if any would judge this way more painfull, because that all things must be read upon the booke, whereas before by the reason of so often repetition they could say many things by hearte: if those men will weigh the labour with the profite and knowledge which daily they shall obtaine by reading upon the Booke, they will not refuse the paine, in consideration of the great profite that shall ensue thereof.

And for asmuch as nothing can almoste be so plainely set forth, but

but doubtes may arise in the vse and practising of the same: to appease all such diuersitie (if any arise) and for the resolution of all doubtes concerning the manner howe to vnderstand, doe and execute the things contayned in this Booke, the parties that so doubt, or diuersly take any thing, shall alway resort to the Bishop of the Diocesse, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contayned in this Booke. And if the Bishop of the Diocesse be in any doubt, then may hee send for the resolution thereof vnto the Archbishop. Though it be appointed in the afore written Preface, that all things shall be read and song in the Church in the English tongue, to the end that the Congregation may be thereby edified: yet it is not meant, but when men say Morning and Euening prayer priuately, they may say the same in any language, that they themselues doe vnderstand.

And all Priestes and Deacons shall be bound to say daily the Morning and Euening prayer, either priuately or openly, except they be let by preaching, studying of Diuinitie, or by some other vrgent cause. And the Curate that ministreth in euery parish Church or Chappel being at home, and not being otherwise reasonably letted, shall say the same in the parish Church or Chappel where hee ministreth, and shall toll a bell thereto a conuenient time before hee begin, that such as be disposed may come to heare Gods worde, and to pray with him.

THE

THE ORDER WHERE MORNING AND EVENING Prayer shall be vsed and saide.

The Morning and Euening prayer shalbe vsed in the accustomed place of the Church, (bappell, or Chauncell, except it shalbe otherwise determined by the Ordinarie of the place. And the Chaunels shall remaine as they haue done in times past.

And here it is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall vse such ornaments in the Church, as were in vse by authoritie of Parliament in the second yeere of the reigne of King Edward the sixt, according to the Acte of Parliament.

AN ORDER FOR MORNING prayer dayly throughout the yeere.

At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall reade with a loude voyce some one of these sentences of the Scriptures that followe, and then he shall say that which is written after the said sentences.

AT what time soeuer a sinner doeth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord — *Ezek. 18.*

I doe knowe mine owne wickednesse: and my sinne is alway against me. — *Psal. 51.*

Turne thy face away from our sinnes (O Lord:) and blot out all our offences. — *Psal. 51.*

A sorowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite heartes. — *Psal. 51.*

Rent your hearts, and not your garments, and turne to the Lord your God: because he is gentle and merciful, he is patient, and of much mercy, and such a one as is sory for your afflictions. — *Joel 2.*

To thee (O Lord God) belongeth mercy and forgiuenes, for we haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy lawes which thou hast appointed for vs. — *Dan. 9.*

Correct vs, O Lord, and yet in thy indgement, not in thy furie, least we be consumed and brought to nothing. — *Iere. 10.*

Amend your liues, for the kingdome of God is at hand. — *Matth. 3.*

I will

Luke 15. I will go vnto my Father, and say vnto him, Father I haue sinned against heauen, and against thee: I am no more worthy to be called thy sonne.

Psal. 143. Enter not into iudgement with thy seruant, O Lorde: for no flesh is righteous in thy sight.

1. Iohn 1. If we say that wee haue no sinne, we deceiue our selues, and there is no truth in vs.

DEarely beloued brethren, the Scripture moueth vs in sundrie places, to acknowledge and confesse our manifolde sinnes and wickednesse, and that we should not dissemble nor cloke them before the face of Almightie God our heauenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the ende that we may obtaine forgiuenesse of the same, by his infinite goodnesse and mercie. And although wee ought at all times humbly to acknowledge our sinnes before God, yet ought wee most chiefly so to doe when we assemble and meete together, to render thankes for the great benefites that we haue receiued at his handes, to set foorth his most worthie prayse, to heare his most holy word and to aske those things which be requisite and necessarie, as well for the body as the soule. Wherefore, I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after me.

¶ A generall confession to be said of the whole congregation after the Minister kneeling.

ALmightie and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheepe, wee haue followed too much the deuises and desires of our owne hearts, wee haue offended against thy holy Lawes, wee haue left vndone those things which we ought to haue done, and we haue done those things which we ought not to haue done, and there is no health in vs, but thou O Lord haue mercie vpon vs miserable offenders: Spare thou them, O God, which confesse their faultes, restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesus our Lorde: and graunt, O most mercifull Father, for his sake, that wee may hereafter liue a godly, righteous and sober life, to the glory of thy holy name. Amen.

¶ The absolution to be pronounced by the Minister alone.

ALmightie God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and liue, and hath given power and

commandement

commandement to his ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: hee pardoneth and absoluteth all them which truely repent, and vnfeinedly beleeue his holy Gospel. Wherefore we beseech him to graunt vs true repentance and his holy spirite, that those things may please him which we doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister begin the Lords prayer with a loude voyce.

OVr Father which art in heauen, halowed be thy Name, thy kingdome come, thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread, and forgiue vs our trespasses, as wee forgiue them, that trespasse against vs, and leade vs not into temptation, but deliuer vs from euill, Amen.

Then likewise he shall say.

O Lord open thou our lips.

Answere.

And our mouth shall shewe foorth thy praise.

Priest.

O God make speede to saue vs.

Answere.

O Lord make haste to helpe vs.

Priest.

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is nowe, and euer shall be, world without ende: Amen.

Praise ye the Lord.

¶ Then shall be said or sung this Psalme following.

Venite exultemus.

OCome, let vs sing vnto the Lord: let vs heartely reioyce in the strength of our saluation.

Let vs come before his presence with thanksgiuing: and shewe our selues glad in him with Psalmes. *Psal. 95.*

For the Lorde is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the strength of the hils is his also.

The sea is his, and hee made it: and his hands prepared the drie land.

O come, let vs worship and fall downe: and kneele before the

the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of tentation in the wildernesse.

When your fathers tempted me: prooued me, and sawe my workes.

Fourtie yeeres long was I grieued with this generation, and said it is a people that doe erre in their hearts, for they haue not knowen my wayes.

Vnto whom I swore in my wrath: that they should not enter into my rest.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *After the first Lesson shall follow,* Te Deum, *in English, daily, through the yeere.*

Te Deum WE prayse thee, (O God:) wee knowledge thee to be the Lord.

All the earth doeth worship thee: the Father euerlasting.

To thee all Angels crie aloude: the heauens, and all the powers therein.

To thee Cherubin and Seraphin: continually doe crie.

Holy, holy, holy: Lord God of Sabaoth.

Heauen and earth are full of the maiestie: of thy glory.

The glorious company of the Apostles: prayse thee.

The goodly fellowship of the Prophets prayse thee.

The noble armie of Martyrs: prayse thee.

The holy Church throughout all the world: doeth knowledge thee.

The Father: of an infinite Maiestie:

Thy honourable, true: and onely Sonne.

Also the holy Ghost: the comforter.

Thou art the King of glory: O Christ.

Thou art the euerlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou didst not abhorre the Virgins wombe.

When thou hadst ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.

Thou sittest on the right hand of God: in the glory of the Father.

We beleeue that thou shalt come: to be our judge.

We

We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy most precious blood.

Make them to be numbred with thy Saints: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worship thy name: euer world without end.

Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lorde let thy mercy lighten vpon vs: as our trust is in thee.

O Lorde, in thee haue I trusted: let me neuer be confounded.

Or this Canticle. Benedicite omnia opera. *Benedicite.*

O All ye workes of the Lord, blesse ye the Lord: praise him, and magnifie him for euer.

O ye Angels of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O ye heauens, blesse yee the Lord: praise him and magnifie him for euer.

O yee waters that bee aboue the firmament, blesse yee the Lorde: praise him and magnifie him for euer.

O all ye powers of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O yee sunne and moone, blesse ye the Lord: praise him and magnifie him for euer.

O ye starres of heauen, blesse yee the Lord: praise him and magnifie him for euer.

O ye showers and dewe, blesse yee the Lord: praise him and magnifie him for euer.

O ye windes of God, blesse ye the Lord: praise him and magnifie him for euer.

O ye fire and heate, blesse ye the Lord: praise him and magnifie him for euer.

O ye winter and sommer, blesse ye the Lord: praise him and magnifie him for euer.

O ye dewes and frostes, blesse yee the Lorde: praise him and magnifie him for euer.

O ye frost and colde, blesse ye the Lord: praise him and magnifie him for euer.

O yee yce and snowe, blesse yee the Lorde: praise him and magnifie

magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye light and darkeneſſe, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye lightnings and cloudes, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea let it praiſe him and magnifie him for euer.

O ye mountaines and hilles, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye wells, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſeas and floods, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Whales and all that moue in the waters, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye beaſts and cattell, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye children of men, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: prayſe him and magnifie him for euer.

O ye prieſtes of the Lord bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſeruants of the Lorde, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O yee ſpirites and ſoules of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye holy, and humble men of heart, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O Ananias Azarias and Miſael bleſſe ye the Lord: prayſe him and magnifie him for euer.

Glory be to the Father, and to, &c.

As it was in the beginning, &c.

¶ And after the ſecond Leſſon, ſhall be ſaid or ſung the Benedictus in Engliſh as followeth.

Bleſſed

BLessed be the Lord God of Israel: for he hath visited and redeemed his people. *Benedictus.*

And hath raised vp a mightie saluation for vs: in the house of his seruant Dauid. *Luke 1.*

As he spake by the mouth of his holy Prophets: which haue bene since the world began.

That wee should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercie promised to our forefathers: and to remember his holy couenant

To performe the othe which he sware to our forefather Abraham: that he would giue vs.

That wee being deliuered out of the hands of our enemies: might serue him without feare,

In holinesse and righteousnesse before him: all the dayes of our life.

And thou childe shalt be called the Prophet of the highest: for thou shalt goe before the face of the Lorde to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feete into the way of peace.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or the 1. Psalme. Iubilate Deo.

OBe ioyfull in the Lord all ye landes: serue the Lord with gladnesse, and come before his presence with a song. *Iubilate Deo.*

Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O goe your way into his gates with thankes giuing, and into his courtes with praise: be thankefull vnto him, and speake good of his Name.

For the Lord is gracious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall be said the Creede by the Minister and the people standing.

I Beleeue in God the Father Almightie, maker of heauen and earth. And in Ieſus Chriſt his onely Sonne our Lorde, which was conceiued by the holy Ghoſt, borne of the Virgine Marie, ſuffered vnder Ponce Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe againe from the dead, he aſcended into heauen, and ſitteth on the right hand of God the Father Almightie, from thence ſhall hee come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholike Church, the communion of Saintes, the forgiueneſſe of ſinnes, the reſurrection of the body, and the life euerlaſting. Amen.

¶ *And after that, theſe prayers following, as well at Euening prayer as at Morning prayer, all deuoutly kneeling, the Miniſter firſt pronouncing with a loud voyce.*

The Lord be with you.

Anſwere.

And with thy Spirit.

Miniſter.

¶ Let vs pray.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ *Then the Miniſter, Clarkes, and people, ſhall ſay the Lordes prayer in Engliſh, with a loud voyce.*

Our Father which art in heauen, &c.

¶ *Then the Miniſter ſtanding vp, ſhall ſay.*

O Lord ſhewe thy mercie vpon vs.

Anſwere.

And graunt vs thy ſaluation.

Miniſter.

O Lord ſaue the Queene.

Anſwere.

And mercifully heare vs when we call vpon thee.

Miniſter.

Indue thy Miniſters with righteouſneſſe.

Anſwere.

And make thy choſen people ioyfull.

Miniſter.

O Lord ſaue thy people.

Anſwere.

And bleſſe thine inheritance.

Miniſter.

Minister.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but only thou, O God.

Minister

O God make cleane our hearts within vs.

Answere.

And take not thy holy Spirit from vs.

Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second for peace. The third for grace to liue well. And the two last Collects shall neuer alter, but dayly be said at Morning prayer throughout all the yere, as followeth.

The second Collect for peace.

O God, which art author of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome: defend vs thy humble seruants in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

The short Collect for grace.

O Lord our heauenly Father, Almightie and euerlasting God, which hast safely brought vs to the beginning of this day: defend vs in the same with thy mightie power, and grant that this day we fall into no sinne, neither runne into any kinde of danger, but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord. Amen.

AN ORDER FOR EVENING prayer throwout the yere.

The Minister shall say.

OVr Father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lips.

Answere.

And our mouth shall shew forth thy praise.

Minister.

O God make speed to saue vs.

Answere.

O Lord make haste to helpe vs,

Minister.

Glory be to the Father, &c.

As it was in the beginning, &c.

Praise ye the Lord.

¶ *Then Psalmes in order as they be appointed, &c. Then a Lesson of the olde Testament, &c. After that,* Magnificat *in English, as followeth.*

Magnificat. Luke 1.

MY soule doeth magnifie the Lord: and my spirit hath reioyced in God my Sauiour.

For he hath regarded: the lowlinesse of his handmayden.

For behold from henceforth: all generations shall call mee blessed.

For hee that is mightie hath magnified mee: and holy is his Name.

And his mercie is on them that feare him: throughout all generations.

He hath shewed strength with his arme: hee hath scattered the proud in the imaginations of their hearts.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungrie with good things: and the rich he hath sent emptie away.

Hee remembring his mercie hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or the 98. Psalme.

Cantate Domino.

OSing vnto the Lord a new song: for hee hath done marueilous things.

With his owne right hand, and with his holy arme: hath hee gotten himselfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

He hath remembred his mercie and truth towards the house of Israel: and all the endes of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all ye lands: sing reioyce, and giue thankes.

Praise

Praiſe the Lord vpon the harpe: ſing to the harpe with a Pſalme of thankeſgiuing.

With trumpets alſo and ſhawmes: O ſhew your ſelues ioyfull before the Lord the King.

Let the ſea make a noyſe, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles be ioyfull together before the Lord: for he is come to iudge the earth,

With righteouſneſſe ſhall he iudge the world: and the people with equitie.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then a Leſſon of the new Teſtament. And after that* Nunc dimittis *in Engliſh, as followeth.*

LOrd now letteſt thou thy ſeruant depart in peace: according to thy word. *Nunc dimittis. Luke 2.*

For mine eyes haue ſeene: thy ſaluation.

Which thou haſt prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this Pſalme.

GOd bee mercifull vnto vs, and bleſſe vs: and ſhewe vs the light of his countenance, and be mercifull vnto vs. *Deus miſereatur. Pſal. 67.*

That thy way may be knowen vpon earth: thy ſauing health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations reioyce and be glad: for thou ſhalt iudge the folke righteouſly, and gouerne the nations vpon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, euen our owne God ſhall giue vs his bleſſing.

God ſhall bleſſe vs: and all the endes of the world ſhall feare him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then ſhall follow the Creede, with other prayers, as is before appointed at Morning prayer, after* Benedictus, *and with three Collects, Firſt of the day. The ſecond of peace. The third for aide*

against all perils, as hereafter followeth: which two last Collects shalbe daily said at Euening prayer, without alteration.

The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsels, and all iust works do proceed, giue vnto thy seruants, that peace which the world cannot giue, that both our hearts may be set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Sauiour. Amen.

The third Collect for ayd against all perils.

Lighten our darkenesse, we beseech thee (O Lord) and by thy great mercie defend vs from all perils and dangers of this night, for the loue of the onely Sonne our Sauiour Iesus Christ. Amen.

¶ In the feasts of Christmas, the Epiphanie, S. Matthias, Easter, the Ascension, Pentecost, S. Iohn Baptist, S. Iames, S. Bartholomew, S. Matthew, S. Simon & Iude, S. Andrew, and Trinitie Sunday, shalbe sung or said this confession after Benedictus.

Quicunque vult.

WHosoeuer will be saued: before all things it is necessarie that he holde the Catholike faith.

Which faith, except euery one do keepe holy and vndefiled: without doubt he shall perish euerlastingly.

And the Catholike faith is this: that we worship one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So

So likewise the Father is Almightie, the Sonne Almightie: and the holy Ghost Almightie.

And yet they are not three almighties: but one almightie.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lorde: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery person by himselfe to be God and Lord.

So are we forbidden by the Catholike religion, to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things, as is aforesaide: the vnitie in Trinitie, and the Trinitie in vnitie is to be worshipped.

Hee therefore that will be saued: must thus thinke of the Trinitie.

Furthermore it is necessarie to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lorde Iesus Christ.

For the right faith is this, that we beleeue and confesse: that our Lord Iesus Christ, the Sonne of God, is God and man.

God, of the substance of the Father, begotten before the worldes: and man, of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father, touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose againe the third day from the dead.

He ascended into heauen, hee sitteth on the right hand of the Father, God Almightie: from whence hee shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue accompt for their owne workes.

And they that haue done good, shall go into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholike faith: which except a man beleeue faithfully, he can not be saued.

Glory be to the Father, &c.

As it was in the beginning, &c.

HERE FOLOWETH THE LETANIE, TO BE VSED VPON Sundayes, Wednesdayes, and Fridayes, and at other times, when it shall be commaunded by the Ordinarie.

O God the Father of heauen: haue mercie vpon vs miserable sinners.

O God the Father of heauen, &c.

O God the Sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the Sonne redeemer, &c.

O God the holy Ghost proceeding from the Father & the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people, whom thou hast redeemed with thy most

moſt precious blood, and be not angrie with vs for euer.

Spare vs good Lord.

From all euill and miſchiefe, from ſinne, from the craftes and aſſaults of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindnes of heart, from pride, vaine glory, and hypocriſie, from enuie, hatred, and malice, and all vncharitableneſſe.

Good Lord deliuer vs.

From fornication, and all other deadly ſinne, and from all the deceits of the world, the fleſh and the deuill.

Good Lord deliuer vs.

From lightening and tempeſt, from plague, peſtilence, and famine, from battell, and murder, and from ſudden death.

Good Lord deliuer vs.

From all ſedition and priuie conſpiracie, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the myſterie of thy holy incarnation, by thy holy nativitie and circumciſion, by thy baptiſme, faſting and temptation.

Good Lord deliuer vs.

By thine agonie and bloody ſweat, by thy croſſe and paſſion, by thy precious death and burial, by thy glorious reſurrection and aſcenſion, and by the comming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We ſinners do beſeech thee to heare vs (O Lord God) and that it may pleaſe thee to rule and gouerne thy holy Church vniuerſally in the right way.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruant Elizabeth, our moſt gracious Queene and gouernour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule her heart in thy faith, feare and loue, & that ſhe may alway haue affiance in thee, and euer ſeeke thy honour and glorie.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to be her defender and keeper, giuing her

her the victorie ouer all her enemies.

We beseech thee to heare vs, good Lord.

That it may please thee to illuminate all Bishops, Pastours and Ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing they may set it foorth and shewe it accordingly.

We beseech thee to heare vs, good Lord.

That it may please thee to endue the lords of the counsell, and all the nobilitie, with grace, wisdome, and vnderstanding

We beseech thee to heare vs, good Lord.

That it may please thee to blesse and keepe the magistrates, giuing them grace to execute iustice, and to maintaine trueth.

We beseech thee to heare vs, good Lord.

That it may please thee to blesse and keepe all thy people.

We beseech thee to heare vs, good Lord.

That it may please thee to giue to all nations, vnitie, peace, and concord.

We beseech thee to heare vs, good Lord.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We beseech thee to heare vs, good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy worde, and to receiue it with pure affection, and to bring foorth the fruits of the spirit.

We beseech thee to heare vs, good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseech thee to heare vs, good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs, good Lord.

That it may please thee to succour, helpe, and comfort, all that be in danger necessitie, and tribulation.

We beseech thee to heare vs, good Lord.

That it may please thee to preserue all trauaile by land or by water, all women labouring of child, all sicke persons and yong children, and to shew thy pity vpon all prisoners and captiues.

We beseech thee to heare vs, good Lord.

That it may please thee to defend and prouide for the fatherles children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs, good Lord.

That

That it may please thee to haue mercie vpon all men.

We beseech thee to heare vs good Lord.

That it may please thee to forgiue our enemies, persecuters, and slanderers, and to turne their hearts.

We beseech thee to heare vs good Lord.

That it may please thee to giue & preserue to our vse the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs true repentance, to forgiue vs all our sinnes, negligences and ignorances, and to indue vs with the grace of thy holy spirit, to amend our liues, according to thy holy word.

We beseech thee to heare vs good Lord.

Sonne of God: we beseech thee to heare vs.

Sonne of God we beseech thee to heare vs.

O Lambe of God, that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord of mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

and leade vs not into temptation.

But deliuer vs from euill. Amen.

The versicle.

O Lord deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

Let vs pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorowfull, mercifully assist our prayers ỹ we make before thee in all our troubles & aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtiltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that wee

thy

thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Ieſus Chriſt our Lord.

O Lord ariſe, helpe vs, and deliuer vs for thy names ſake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou didſt in their dayes, and in the old time before them.

O Lord, ariſe, helpe vs, and deliuer vs for thine honour.

Glorie be to the Father &c.

As it was in the beginning, &c.

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our afflictions.

Pitifully behold the ſorowes of our hearts.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercie heare our prayers.

O Sonne of Dauid haue mercie vpon vs.

Both now and euer vouchſafe to heare vs, O Chriſt.

Graciouſly heare vs, O Chriſt, graciouſly heare vs, O Lord Chriſt.

The verſicle.

O Lord let thy mercie be ſhewed vpon vs.

The Anſwere.

As we doe put our truſt in thee.

Let vs pray.

WE humbly beſeech thee, O Father, mercifully to looke vpon our infirmities, and for the glorie of thy names ſake, turne from vs all thoſe euils that we moſt righteouſly haue deſerued, and grant that in all our troubles we may put our whole truſt and confidence in thy mercie, and euermore ſerue thee in holineſſe and pureneſſe of liuing, to thy honour and glory, through our onely Mediatour and aduocate Ieſus Chriſt our Lord, Amen.

¶ *A prayer for the Queenes Maieſtie.*

O Lord our heauenly Father, high and mightie King of Kings, Lord of Lordes, the onely ruler of Princes, which doeſt from thy throne behold all the dwellers vpon the earth, moſt heartily we beſeech thee with thy fauour to behold our moſt Gratious Soueraigne Lady Queene Elizabeth, and ſo replenish her with the grace of thy holy Spirit, that ſhee may alway incline to thy will and walke in thy way: indue her plentifully with heauenly giftes, graunt her in health and wealth long to liue, ſtrengthen her, that ſhee may vanquiſh and ouer-

come

come all her enemies, and finally after this life they may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord, Amen.

ALmightie and euerlasting God, which onely workest great marueiles, send downe vpon our Bishops and Curates, and all Congregations committed to their charge, the healthfull spirit of thy grace: and that they may truely please thee, powre vpon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our aduocate and Mediatour Iesus Christ. Amen.

¶ *A prayer of Chrysostome.*

ALmightie God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee, and doest promise that when two or three be gathered together in thy name, thou wilt graunt their requestes: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, graunting vs in this world knowledge of thy trueth, and in the world to come life euerlasting, Amen.

2. *Corinthians* 13.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore, Amen.

For raine if the time require.

O God, heauenly Father, which by thy Sonne Iesus Christ, hast promised to all them that seeke thy kingdome and the righteousnesse thereof, all things necessarie to their bodily sustenance: send vs, we beseech thee, in this our necessitie such moderate raine and showres that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord, Amen.

For faire weather.

O Lord God, which for the sinne of man diddest once drowne all the worlde, except eight persons, and afterward of thy great mercie diddest promise neuer to destroy it so againe: we humbly beseech thee, that although wee for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance, thou wilt send vs such weather, whereby we may receiue the fruites of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glorie, through Iesus Christ our Lord, Amen.

In the time of dearth and famine.

O God heauenly father, whose gift it is that the raine doeth fall, the earth is fruitfull, beastes increase, and fishes doe multiplie: beholde wee beseech thee, the afflictions of thy people, and grant that the scarcitie and dearth (which we doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapenesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee & the holy Ghost, be praise for euer. Amen.

In the time of warre.

O Almightie God, King of all Kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to bee mercifull to them that truely repent: Saue and deliuer vs (wee humbly beseech thee) from the handes of our enemies, abate their pride, assuage their malice, and confound their deuices, that we being armed with thy defence, may be preserued euermore from all perill, to glorifie thee, which art the onely giuer of all victorie, through the merits of thy onely sonne Iesus Christ our Lord. Amen.

In the time of any common plague or sickenesse.

O Almightie God, which in thy wrath in the time of King Dauid, diddest slay with the plague of pestilence threescore and tenne thousande, and yet remembring thy mercie, diddest saue the rest: haue pitie vpon vs miserable sinners, that nowe are visited with great sickenesse and mortalitie, that like as thou diddest then command thine angell to cease from punishing: so it may nowe please thee to withdrawe from vs this plague and grieuous sickenesse, through Iesus Christ our Lord. Amen.

O God whose nature and propertie is euer to haue mercie, and to forgiue, receiue our humble petitions: and though we be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Iesus Christes sake, our onely mediatour and aduocate. Amen.

¶ THE

¶ THE COLLECTS, EPISTLES and Gospels, to be vsed at the celebration of the Lordes Supper and holy Communion through the yeere.

¶ *The first Sunday in Aduent.*

The Collect.

ALmighty God, giue vs grace that we may cast away the works of darknesse, and put vpon vs the armour of light, nowe in the time of this mortall life (in the which thy sonne Iesus Christ came to visite vs in great humilitie) that in the last day, when he shall come againe in his glorious maiestie, to iudge both the quicke and the dead, we may rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, nowe and euer Amen.

The Epistle.

OWe nothing to any man, but this, ℣ ye loue one another: for hee that loueth another, fulfilleth the lawe. For these commandements, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not lust, and so forth: if there be any other commandement, it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Loue hurteth not his neighbour, therefore is loue ℣ fulfilling of the Law. This also we know the season, howe that it is time that we should nowe awake out of sleepe: for now is our saluation neerer then when we beleeued: The night is passed, the day is come nigh. Let vs therefore cast away the deedes of darknesse, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light: not in eating & drinking, neither in chambering and wantonnes, neither in strife and enuying: put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lustes of it. Rom. 13.

The Gospel.

ANd when they drewe nigh vnto Hierusalem, & were come to Bethphage, vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anon ye shall finde an Asse bound, and her colt with her, loose them and bring them vnto me. And if any man say ought vnto you, say ye, The Lorde hath neede of them: and Mat. 21.

and straightway he will let them goe. All this was done, that it might bee fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Beholde, thy King commeth vnto thee, meeke, sitting vpon an Asse, and a colt, the foale of the Asse vsed to the yoke. The disciples went and did as Iesus commanded them, and brought the Asse and the colte, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way, other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying, *Hosanna* to the sonne of Dauid. Blessed is hee that commeth in the Name of the Lord, *Hosanna* in the highest. And when hee was come to Hierusalem, all the citie was mooued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth, a citie of Galilee. And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold Doues, and said vnto them, It is written, My house shalbe called the house of prayer, but yee haue made it a denne of thieues.

¶ *The second Sunday in Aduent.*

The Collect.

BLessed Lord, which hast caused all holy Scriptures to be written for our learning, graunt vs that wee may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience, and comfort of thy holy word, wee may imbrace & euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ Amen.

The Epistle.

Rom. 15. WHatsoeuer things are written afore time, they are written for our learning, that wee, through patience and comfort of the Scriptures, might haue hope. The God of patience and consolation, graunt you to bee like minded one towards another, after the ensample of Christ Iesus: that ye all agreeing together, may with one mouth praise God the Father of our Lord Iesus Christ. Wherefore receiue ye one another, as Christ receiued vs to the praise of God. And this I say, that Iesus Christ was a minister of the Circumcision, for the trueth of God, to confirme the promises made vnto the fathers, and that the Gentiles might praise God for his mercie, as it is written: For this cause I will praise thee among the Gentiles, and sing vnto thy Name. And againe hee saith, Reioyce yee Gentiles with his people.

And

And againe, Praise the Lord all ye Gentiles, and laud him all ye Nations together. And againe Esay saith, There shalbe the roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope, through the power of the holy Ghost.

The Gospell.

THere shalbe signes in the Sunne, and in the Moone, and in the starres, and in the earth, the people shalbe at their wits end through despaire. The sea and the waters shall roare, and mens hearts shall faile them for feare, and for looking after those things which shall come on the earth. For the powers of heauen shall moue, and then shall they see the Sonne of man come in a cloud, with power & great glory. When these things begin to come to passe, then looke vp, and lift vp your heades, for your redemption draweth nigh. And he shewed them a similitude: Behold the fig tree, and all other trees, when they shoote foorth their buddes ye see and know of your owne selues that sommer is then nigh at hand. So likewise ye also (when ye see these things come to passe) be sure that the kingdome of God is nigh. Verely I say vnto you this generation shall not passe, til all be fulfilled. Heauen and earth shall passe, but my word shall not passe. Luke 21.

¶*The third Sunday in Aduent.*

The Collect.

LOrd, wee beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Iesus Christ, Amen.

The Epistle.

LEt a man this wise esteeme vs, euen as the ministers of Christ, and stewards of the secrets of God. Furthermore it is required of the stewards, that a man be found faithfull. With me it is a very small thing, that I should be iudged of you, either of mans iudgement: no, I iudge not mine owne selfe, for I know nought by my selfe, yet am I not thereby iustified, it is the Lord that iudgeth me. Therfore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darknesse, and open the counsels of the hearts, and then shall euery man haue praise of God. 1. Cor. 4.

The Gospell.

WHen Iohn being in prison heard the workes of Christ, he sent two of his disciples, and sayde vnto him, Art thou Mat. 11.

he that shall come, or doe wee looke for another? Iesus answered, and said vnto them, Goe, and shewe Iohn againe what yee haue heard and seene: The blinde receiue their sight, the lame walke, the lepers are clensed, and the deafe heare, the dead are raised vp, & the poore receiue the glad tidings of the Gospel: and happie is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernesse to see? A reede that is shaken with the winde? Or what went ye out for to see? A man clothed in soft rayment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out to see? A Prophet? Verily, I say vnto you, and more then a Prophet: For this is he of whom it is written: Behold, I send my messenger before thy face, which shall prepare thy way before thee.

¶ The fourth Sunday in Aduent.

The Collect.

LOrd raise vp, we pray thee, thy power, and come among vs, and with great might succour vs, that where as through our sinnes and wickednes we bee sore let and hindered, thy bountifull grace and mercie, through the satisfaction of thy sonne our Lord, may speedily deliuer vs: to whome with thee and the holy Ghost, be honour and glory, world without end. Amen.

The Epistle.

Phil 4. REioyce in the Lord alway, and againe I say reioyce, Let your softnes be knowen to all men, the Lorde is euen at hand, Be carefull for nothing, but in all prayer and supplication let your petitions be manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and minds, through Christ Iesus.

The Gospel.

Iohn 1. THis is the recorde of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem, to aske him, What art thou? And he confessed and denied not, and sayde plainely, I am not Christ. And they asked him, What then? Art thou Elias? And he saieth, I am not. Art thou the Prophet? And hee answered, No. Then sayde they vnto him, What art thou, that we may giue an answere to them that sent vs? What sayest thou of thy selfe? He saide, I am the voyce of a cryer in the wildernes, make streight the way of the Lorde, as saide the Prophet Esay. And they which were sent, were of the Pharises, and they asked him,

him, and sayd vnto him, Why baptizest thou then, if thou bee not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whome ye know not, he it is, which though hee came after mee, was before me, whose shoe latchet I am not worthy to vnloose. These things were done at Bethabara beyonde Iordane, where Iohn did baptize.

¶ On Christmas day.

The Collect.

ALmightie God, which hast giuen vs thy onely begotten Sonne, to take our nature vpon him, and this day to bee borne of a pure virgine: Graunt that we, being regenerate, and made thy children by adoption and grace, may dayly be renued by thy holy Spirit, through the same our Lord Iesus Christ, who liueth and reigneth with thee and the holy Ghost, nowe and euer. Amen.

The Epistle.

GOd in times past diuerslie and many wayes spake vnto the fathers by Prophetes: but in these last dayes hee hath spoken to vs by his owne Sonne, whome he hath made heire of all things, by whome also hee made the world. Which Sonne, being the brightnesse of his glory, and the very image of his substance ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hande of the Maiestie on high, being so much more excellent then the Angels as he hath by inheritance obtcined a more excellent name then they. For vnto which of the Angels sayde hee at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will be his Father, and he shalbe my Sonne. And againe, when hee bringeth in the first begotten Sonne into the worlde, hee sayeth, And let all the Angels of God worship him. And vnto the Angels hee sayeth, He maketh his Angels spirites, and his Ministers a flame of fire. But vnto the Sonne hee sayeth, Thy seate, O God, shall be for euer and euer. The Scepter of thy kingdome is a right Scepter. Thou hast loued righteousnesse, and hated iniquitie. Wherefore God, euen thy God, hath anoynted thee with oyle of gladnesse aboue thy fellowes. And thou Lorde in the beginning hast layde the foundation of the earth, and the heauens are the workes of thy handes. They shall perish, but thou endurest. And they all shall waxe olde *Hebr.1.*

as doeth a garment, and as a vesture shalt thou change them, and they shalbe changed: But thou art euen the same, and thy yeres shall not faile.

The Gospell.

Iohn 1. IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made: In it was life, and the life was the light of men, and the light shineth in the darkenesse, and the darkenesse comprehendeth it not. There was sent from God a man, whose name was Iohn. The same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. He was not that light, but was sent to beare witnesse of the light. That light was the true light, which lighteth euery man that commeth into the world. He was in the world, and the world was made by him, and the world knewe him not. Hee came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to bee made the sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same worde became flesh, and dwelt among vs, and we sawe the glorie of it, as the glorie of the onely begotten Sonne of the Father, full of grace and trueth.

¶ *Saint Steuens day.*

The Collect.

GRaunt vs, O Lord to learne to loue our enemies, by the example of thy martyr Saint Steuen, who prayed for his persecutours, to thee, which &c.

¶ *Then shall follow the Collect of the Nativitie, which shall be said continually vnto New yeres day.*

The Epistle.

Actes 7. AND Steuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen and saw the glorie of God, and Iesus standing on the right hand of God and said, Behold, I see the heauens open, and the Sonne of man standing on the right hand of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ran vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses laid downe their clothes at a young mans feete, whose name was Saul. And they stoned Steuen, calling on, and saying, Lord Iesu, receiue my spirit. And he kneeled downe, and cried with a loude

a loud voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fel asleepe.

The Gospel.

BEhold, I send vnto you Prophets, and wise men, and Scribes, and some of them shall ye kill and crucifie, and some of them ye shall scourge in your Synagogues, and persecute them from citie to citie, that vpon you may come all the righteous blood, which hath bene shed vpon earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the Temple and the Altar. Verily I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, howe often would I haue gathered thy children together euen as the henne gathereth her chickens vnder her wings, and yee would not? Beholde, your house is left vnto you desolate. For I say vnto you, Ye shall not see me henceforth, till that ye say, Blessed is he that commeth in the Name of the Lord. *Mat. 23.*

¶ *Saint Iohn Euangelistes day.*

The Collect.

MErcifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle, and Euangelist Iohn, may atteine to thy euerlasting giftes, through Iesus Christ our Lord, Amen.

The Epistle.

THat which was from the beginning, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, and our handes haue handled of the worde of life. And the life appeared, and we haue seene, and beare witnesse, and shew vnto you that eternall life, which was with the Father, and appeared vnto vs. That which we haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may be with the Father, and his sonne Iesus Christ. And this we write vnto you, that yee may reioyce, and that your ioy may bee full. And this is the tidings which wee haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. If we say we haue felowship with him and walke in darkenesse, we lie, and do not the trueth. But and if we walke in light, euen as hee is in the light, then haue we fellowship with him, and the blood of Iesus Christ his Sonne *1. Ioh. 1.*

clenseth vs from all sinne. If wee say we haue no sinne, we deceiue our selues, and the trueth is not in vs. If wee knowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to clense vs from all vnrighteousnes. If we say we haue not sinned, we make him a liar, and his word is not in vs.

The Gospell.

Iohn 21. IEsus sayd vnto Peter Followe thou mee. Peter turned about, and sawe the disciple whome Iesus loued, following (which also leaned on his breast at supper, and sayd, Lord, which is hee that betrayeth thee?) When Peter therefore saw him, he said to Iesus, Lord, what shall he here do? Iesus sayd vnto him If I will haue him to tary till I come, what is that to thee? Followe thou me. Then went this saying abroad among the brethren, that that disciple should not die. Yet Iesus sayd not to him, Hee shall not die; but, If I wil that he tary til I come, what is that to thee? The same Disciple is hee that testifieth of these things, and wrote these things, and we know that his testimonie is true. There are also many other things which Iesus did, the which if they should be written euery one. I suppose the world could not containe the bookes that should be written.

¶ *Innocents day.*

The Collect.

ALmightie God, whose praise this day the yong Innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation our life may expresse thy faith, which with our tongues we doe confesse, through Iesus Christ our Lord

The Epistle.

Apo. 14. I Looked, and loe, a Lambe stoode on the mount Sion, and with him an Cxliiii. thousande, hauing his name, and his fathers name written in their foreheads. And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers harping with their harpes. And they sung as it were a newe song before the seate, and before the foure beastes, and the Elders, and no man coulde learne the song, but the Cxliiii thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgines. These followe the Lambe, whither soeuer hee goeth. These were redeemed from men, being the first fruites vnto God, and to the Lambe, and in their mouthes

mouthes was found no guile, for they are without spot before the Throne of God.

The Gospel.

THe Angel of the Lord appeared to Ioseph in a sleepe, saying, Matth. 2.
Arise, and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to passe, that Herode shall seeke the childe to destroy him. So when he awoke, he tooke the childe and his mother by night, and departed into Egypt, and was there vnto the death of Herode, that it might bee fulfilled which was spoken of the Lorde by the Prophet, saying, Out of Egypt haue I called my sonne. Then Herode, when hee sawe that he was mocked of the wise men, was exceeding wroth, and sent foorth men of warre, and slewe all the children that were in Bethlehem, and in all the coasts (as many as were two yeeres olde or vnder) according to the time, which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Ieremie whereas he saide, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ *The Sunday after Christmas day.*

The Collect.

ALmightie God, which hast giuen vs thy onely begotten sonne to take our nature vpon him, and this day to be borne of a pure virgin: graunt that we, being regenerate, & made thy children by adoption and grace, may daily bee renued by the holy Spirite, through the same our Lord Iesus Christ, who liueth and reigneth &c.

The Epistle.

ANd I say, that the heire (as long as hee is a childe) differeth Gal. 4.
not from a seruant, though hee be Lorde of all, but is vnder tutours and gouernours, vntill the time that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the worlde: But when the time was full come, God sent his sonne, made of a woman, and made bond vnto the Lawe, to redeeme them which were bond vnto the Lawe, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because yee are sonnes, God hath sent the spirite of his sonne into your hearts, which crieth *Abba*, Father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The

THis is the booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham: Abraham begate Isaac, Isaac begate Iacob, Iacob begate Iudas, and his brethren, Iudas begate Phares and Zaram, of Thamar, Phares begate Esrom, Esrom begate Aram, Aram begate Aminadab, Aminadab begate Naasson, Naasson begate Salmon, Salmon begat Boos, of Rahab, Boos begate Obed, of Ruth, Obed begat Iesse, Iesse begate Dauid the King, Dauid the King begat Salomon, of her that was the wife of Vrie, Salomon begate Roboam, Roboam begate Abia, Abia begat Asa. Asa begat Iosaphat, Iosaphat begat Ioram, Ioram begate Osias, Osias begate Ioatham, Ioatham begat Achas, Achas begate Ezechias, Ezechias begate Manasses, Manasses begate Amon, Amon begate Iosias, Iosias begate Iechonias, and his brethren about the time that they were caryed away to Babylon: and after they were brought to Babylon, Iechonias begate Salathiel, Salathiel begate Zorobabel, Zorobabel begate Abiud, Abiud begate Eliachim, Eliachim begate Azor, Azor begate Sadoc, Sadoc begate Achin, Achin begate Eliud, Eliud begate Eleazar, Eleazar begate Matthan, Matthan begate Iacob, Iacob begate Ioseph the husband of Marie, of whome was borne Iesus, euen hee that is called Christ. And so all the generations from Abraham to Dauid, are foureteene generations. And from Dauid vnto the captiuitie of Babylon are foureteene generations. And from the captiuitie of Babylon vnto Christ, are fourteene generations. The birth of Iesus Christ was on this wise. When his mother Marie was married to Ioseph (before they came to dwell together) shee was found with child by the holy Ghost. Then Ioseph her husband (because he was a righteous man, and would not put her to shame) was minded priuily to depart from her. But while hee thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Ioseph thou sonne of Dauid, feare not to take vnto thee Marie thy wife: for that which is conceiued in her, commeth of the holy Ghost. She shall bring foorth a sonne, and thou shalt call his name Iesus, for he shall saue his people from their sinnes. All this was done, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shall be with child, and shall bring foorth a sonne, and they shal cal his name Emmanuel, which if a man interprete, is as much to say, as God with vs. And Ioseph assoone as he awoke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, and knew her not, till she had brought foorth her first

begotten

begotten Sonne, and called his name Iesus.

¶ *The Circumcision of Christ.*

The Collect.

ALmightie God, which madest thy blessed Sonne to be circumcised and obedient to the Law for man: graunt vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed will, through the same thy sonne Iesus Christ our Lord.

The Epistle.

BLessed is the man to whom the Lord will not impute sinne, Came this blessednesse then vpon the circumcision, or vpon the vncircumcision also? For we say, that faith was reckoned to Abraham for righteousnes. How was it then reckoned? When he was in the circumcision? Or when he was in the vncircumcision? Not in time of circumcision, but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the righteousnesse of faith which he had yet being vncircumcised, that hee should be the father of all them that beleeue, though they be not circumcised, that righteousnesse might bee imputed to them also: and that hee might be the father of circumcision not vnto them onely which came of the circumcised, but vnto them also, that walke in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise (that hee should be heire of the world) happened not vnto Abraham, or to his seede, through the Law, but through the righteousnesse of faith For if they which are of the Lawe bee heires, then is faith but vaine, and the promise of none effect. Rom. 4.

The Gospell.

AND it fortuned, as soone as the Angels were gone away from the shepheards into heauen, they saide one to another, Let vs goe euen nowe vnto Bethlehem, and see this thing that we heare say is happened, which the Lord hath shewed vnto vs And they came with haste, and found Mary and Ioseph, and the babe laid in a manger. And when they had seene it, they published abroad the saying that was tolde them of the childe. And all they that heard it, wondred at those thinges which were tolde them of the shepheards. But Mary kept all those sayings, and pondered them in her heart. And the shepheards returned Luke 2.

returned, praising and lauding God, for all the things that they had heard and seene euen as it was tolde vnto them. And when the eight day was come, that the childe should be circumcised, his name was called Iesus, which was named of the Angel before he was conceiued in the wombe.

¶ If there be a Sunday betweene the Epiphanie and the Circumcision, then shall be vsed the same Collect, Epistle, and Gospel at the Communion, which was vsed vpon the day of Circumcision.

The Epiphanie.

The Collect.

O God, which by the leading of a starre, diddest manifest thy onely begotten sonne to the Gentiles: mercifully graunt, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle.

Ephes. 3. FOr this cause I Paul am a prisoner of Iesus Christ for you Heathen, if yee haue heard of the ministration of the grace of God, which is giuen mee to youward. For by reuelation shewed he the mysterie vnto mee, as I wrote afore in fewe wordes: Whereby when yee reade, yee may vnderstande my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is nowe declared vnto his holy Apostles and Prophets by the Spirite, that the Gentiles should be inheritours also, and of the same bodie, and partakers of his promise of Christ, by the meanes of the Gospel, whereof I am made a minister according to the gift of the grace of God, which is giuen vnto mee after the woorking of his power. Vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ, and to make all men see what the fellowship of the mysterie is, which from the beginning of the world hath bene hid in God, which made all things through Iesus Christ, to the intent that nowe vnto the rulers and powers in heauenly things, might bee knowen by the congregation, the manifolde wisedome of God, according to the eternall purpose which he wrought in Christ Iesus our Lord, by whom wee haue boldnesse and entrance, with the confidence which is by the faith of him.

The Gospel.

Matt. 2. WHen Iesus was borne in Bethlehem, a citie of Iurie, in the time of Herode the King, beholde, there came wise

men

men from the East to Hierusalem, saying, Where is hee that is borne King of the Iewes? For wee haue seene his starre in the East, and are come to worship him. When Herod the King had heard these things, he was troubled, and all the citie of Hierusalem with him. And when he had gathered al the chiefe Priests and Scribes of the people together, he demanded of them where Christ should be borne. And they said vnto him At Bethlehem in Iurie: For thus it is written by the Prophet, And thou Bethlehem in the lande of Iurie, art not the least among the princes of Iuda: for out of thee there shal come vnto me the captaine that shal gouerne my people Israel. Then Herod (when he had priuily called the wise men) hee inquired of them diligently what time the starre appeared. And he bade them goe to Bethlehem, and sayd, Goe your way thither, and search diligently for the childe: and when ye haue found him, bring me word againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the starre which they sawe in the East, went before them, till it came and stoode ouer the place wherein the childe was. When they sawe the starre, they were exceeding glad, and went into the house, and found the childe with Mary his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him gifts, golde, frankincense and myrrhe. And after they were warned of God in sleepe, that they should not goe againe to Herode, they returned into their owne country another way.

¶ *The first Sunday after the Epiphanie.*

The Collect.

LOrd, wee beseech thee mercifully to receiue the prayers of thy people, which call vpon thee, and graunt that they may both perceiue and know what things they ought to do, and also haue grace and power faithfully to fulfil the same, through Iesus Christ our Lord. Amen.

The Epistle.

IBeseech you therefore brethren, by the mercifulnesse of God, that yee make your bodies a quicke sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this worlde: but bee yee changed in your shape, by the renuing of your minde, that yee may prooue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto mee giuen is) to euery man among you, that no man Rom. 12.

stand

stand high in his owne conceite, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that he be gentle, and sober, according as God hath dealt to euery man the measure of faith. For as wee haue many members in one body and all members haue not one office: so we being many, are one body in Christ, and euery man among our selues one anothers members.

The Gospel.

Luke 21. THe father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the child Iesus abode still in Hierusalem, and his father and mother knew not of it: but they supposing him to haue bin in the company, came a dayes iourney, and sought him among their kinsfolke and acquaintance. And when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes, they found him in the Temple, sitting in the middest of doctours, hearing them, and posing them. And all that heard him, were astonied at his vnderstanding and answeres. And when they sawe him, they marueiled. And his mother said vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorowing. And hee said vnto them, Howe happened it that ye sought me? Wist yee not that I must goe about my Fathers businesse? And they vnderstood not that saying, which he spake vnto them. And hee went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisdome and age, and in fauour with God and men.

¶ *The second Sunday after the Epiphanie.*

The Collect.

ALmightie and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

Rom. 12. SEeing that wee haue diuers giftes, according to the grace that is giuen vnto vs, if a man haue the gift of prophecie, let him haue it, that it be agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse,

neſſe. Let him that ruleth, do it with diligence. If any man shewe mercie let him doe it with cheerefulneſſe. Let loue be without diſſimulation. Hate that which is euill, and cleaue vnto that which is good. Bee kinde one to another with brotherly loue. In giuing honour, goe one before another. Be not ſlouthfull in the buſineſſe which ye haue in hand, be feruent in ſpirit, apply your ſelues to the time, reioyce in hope, be patient in tribulation, continue in prayer, diſtribute to the neceſſitie of the Saintes, be readie to harbour, bleſſe them which perſecute you, bleſſe, I ſay, and curſe not. Be merrie with them that are merrie, weepe with them that weepe. be of like affection one towardes another. Be not high minded, but make your ſelues equall to them of the lower ſort.

The Goſpell.

AND the third day there was a marriage in Cana a citie of Galilee, and the mother of Ieſus was there. And Ieſus was called, and his diſciples, vnto the marriage. And when the wine failed, the mother of Ieſus ſaid vnto him. They haue no wine. Ieſus ſaid vnto her, Woman, what haue I to do with thee? Mine houre is not yet come. His mother ſaid vnto the Miniſters, Whatſoeuer he ſaith vnto you, doe it. And there were ſtanding there ſixe water pots of ſtone, after the maner of purifying of the Iewes, containing two or three firkins apiece. Ieſus ſaide vnto them, Fill the water pots with water. And they filled them vp to the brimme. And hee ſaid vnto them, Drawe out nowe, and beare vnto the gouernour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water turned into wine, and knewe not whence it was, (but the miniſters which drew the water knew) hee called the bridegrome, and ſayde vnto him, Euery man at the beginning doeth ſet foorth good wine, and when men be drunke, then that which is worſe: but thou haſt kept the good wine vntill now. This beginning of miracles did Ieſus in Cana of Galilee, and ſhewed his glorie, and his diſciples beleeued on him. *Iohn 2.*

¶ *The third Sunday after the Epiphanie.*

The Collect.

ALmightie and euerlaſting God, mercifully looke vpon our infirmities, and in all our dangers and neceſsities ſtretch forth thy right hand to helpe and defend vs, through Chriſt our Lord.

¶ *The*

The Epistle.

Rom.12. BE not wise in your owne opinions. Recompence to no man euil for euil. Prouide aforehand things honest, not only before God, but also in the sight of all men. If it bee possible, as much as in you is, liue peaceably with al men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath: For it is written, Vengeance is mine, I wil reward (saith the Lord) Therefore if thine enemie hunger feede him, if hee thirst, giue him drinke: For in so doing, thou shalt heape coales of fire on his head. Be not ouercome of euil, but ouercome euil w goodnes.

The Gospell.

Matth.8. WHen he was come downe from the mountaine, much people followed him. And behold, there came a leper, and worshipped him, saying, Master, if thou wilt, thou canst make mee cleane. And Iesus put foorth his hand, and touched him, saying, I will, be thou cleane. And immediatly his lepresie was cleansed. And Iesus said vnto him, Tell no man, but go and shew thy selfe vnto the Priest, and offer the gift (that Moses commanded to be offered) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lyeth at home sicke of the palsie, and is grieuously pained. And Iesus sayd, When I come vnto him, I will heale him. The Centurion answered and said, Syr I am not worthy that thou shouldest come vnder my roofe: but speake the word only and my seruant shalbe healed. For I also my selfe am a man subiect to the authoritie of an other, and haue souldiers vnder me: and I say to this man, Go, and he goeth: and to another man, Come, and he commeth: and to my seruant, Doe this, and he doth it. When Iesus heard these words, he marueiled, and saide vnto them that followed him, Verely I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shal rest with Abraham, Isahac, and Iacob, in the kingdome of heauen. But the children of the kingdome shall be cast out into vter darkenesse, there shall be weeping and gnashing of teeth. And Iesus said vnto the Centurion, Goe thy way, and as thou hast beleeued, so bee it vnto thee. And his seruant was healed in the selfe same houre.

¶ *The fourth Sunday after the Epiphanie.*

The Collect.

GOd which knowest vs to bee set in the middest of so many and great dangers, that for mans fraileneſſe wee cannot

always

alwayes ſtand vprightly: graunt to vs the health of bodie and ſoule, that al thoſe things which we ſuffer for ſinne, by thy helpe we may well paſſe and ouercome, through Chriſt our Lord.

The Epiſtle.

LEt euery ſoule ſubmit himſelfe vnto the authoritie of the higher powers: for there is no power but of God. The powers that be, are ordeined of God. Whoſoeuer therefore reſiſteth power, reſiſteth the ordinance of God. But they that reſiſt, ſhall receiue to themſelues damnation. For rulers are not feare full to them that doe good, but to them that doe euil. Wilt thou bee without feare of the power? Doe well then, and ſo ſhalt thou be praiſed of the ſame: for he is the miniſter of God for thy wealth. But & if thou doe that which is euill, then feare, for he beareth not the ſword for nought; For he is the miniſter of God, to take vengeance on them that doe euill. Wherefore, ye muſt needes obey, not onely for feare of vengeance, but alſo becauſe of conſcience, and euen for this cauſe pay yee tributes: for they are Gods miniſters, ſeruing for the ſame purpoſe. Giue to euery man therefore his duetie: tribute to whome tribute belongeth, cuſtome to whome cuſtome is due: feare to whome feare belongeth: honour to whom honour pertaineth. *Rom. 13.*

The Goſpel.

AND when he entred into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was couered with waues, but he was aſleepe. And his diſciples came to him, and awoke him, ſaying, Maſter, ſaue vs, we periſh. And he ſaid vnto them, Why are ye fearefull, O ye of litle faith? Then he roſe, and rebuked the windes & the ſea, and there followed a great calme. But the men marueiled, ſaying, What maner of man is this, that both windes and ſea obey him? And when hee was come to the other ſide, into the countrey of the Gergeſites, there met him two poſſeſſed of deuils, which came out of the graues, and were out of meaſure fierce, ſo that no man might goe by that way. And beholde, they cried out, ſaying, O Ieſu thou Sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before the time? And there was a good way off from them an heard of many ſwine feeding. So the deuils beſought him, ſaying, If thou caſt vs out, ſuffer vs to goe into the hearde of ſwine. And he ſaide vnto them, Goe your wayes. Then went they out, and departed into the heard of ſwine. And beholde, the whole heard of ſwine was caried headlong into the Sea, and periſhed *Matth. 8.*

perished in the waters. Then they that kept them fled, and went their wayes into the citie, and told every thing, and what had happened vnto the possessed of the deuils And behold, the whole citie came to meete Iesus, and when they sawe him, they besought him that he would depart out of their coastes.

¶ The fifth Sunday after the Epiphanie.

The Collect.

LOrd, wee beseech thee to keepe thy Church and household continually in thy true religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Christ our Lord.

The Epistle.

Colos. 3. PVt vpon you, as the elect of God, tender mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another and forgiuing one another, if any man haue a quarel against another, as Christ forgaue you, euen so do ye. Aboue all these things put on loue, which is the bond of perfectnesse: And the peace of God rule in your hearts, to the which peace, ye are called in one bodie: and see that ye be thankefull. Let the word of Christ dwell in you plenteously with all wisedome: Teach and exhort your owne selues in Psalmes and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord And whatsoeuer ye doe in word or deede, doe all in the name of the Lord Iesu, giuing thankes to God the father by him.

The Gospell.

Mat. 13. THe kingdome of heauen is like vnto a man which sowed good seed in his field: but while men slept his enemie came and sowed tares among the wheate, and went his way But when the blade was sprung vp, and had brought foorth fruite, then appeared the tares also So the seruants of the householder came, and said vnto him, Sir, diddest not thou sowe good seed in thy field? from whence then hath it tares? Hee said vnto them, The enuious man hath done this? The seruant said vnto him, Wilt thou then that we goe and weede them vp? But hee said, Nay, least while yee gather vp the tares yee plucke vp also the wheate with them: let both grow together vntill the harnest, and in the time of harnest I will say to the reapers, Gather yee first the tares, and binde them together in sheaues to bee burnt, but gather the wheate into my barne.

¶ The sixth Sunday (if there be so many) shall haue the same Collect, Epistle and Gospell, that was vpon the fifth Sunday.

¶ Septuage-

¶SEPTVAGESIMA SVNDAY.

The Collect.

O Lord, we beseeche thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Sauiour, who liueth and reigneth, &c.

The Epistle.

PErceine ye not, howe that they which runne in a course, runne all, but one receiueth the reward? So runne, that ye may obteine. Euery man that proueth masteries, absteineth from all things: and they doe it, to obteine a crowne that shall perish, but we to obteine an euerlasting crowne. I therefore so runne, not as at an vncertaine thing. So fight I, not as one that beateth the aire: but I tame my body, and bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castaway. 1. Cor. 9.

The Gospel.

THe kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a penie a day, he sent them into his vineyard. And he went out about the third houre, and saw other standing idle in the market place, and saide vnto them, Goe ye also into the Vineyard, and whatsoeuer is right, I will giue you. And they went their way. Againe, hee went out about the sixth and ninth houre, and did likewise. And about the eleuenth houre he went out, and found other standing idle, and said vnto them, Why stand ye here all the day idle? They saide vnto him, Because no man hath hired vs. He saith vnto them, Goe ye also into the Vineyard, and whatsoeuer is right, that shall ye receiue. So when euen was come, the Lord of the Vineyard saide vnto his Steward, Call the labourers, and giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a penie. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a penie. And when they had receiued it, they murmured against the good man of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burthen and heate of the day. But he answered vnto one of them, and said, Friend, I doe thee no wrong: diddest thou not agree with me for a penie? take that Mat. 20.

thine is, and goe thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me listeth with mine owne goods? Is thine eye euill, because I am good? So the last shall be first, and the first shall be last. For many are called, but fewe are chosen.

¶ *Sexagesima Sunday.*

The Collect.

LOrd God, which seest that we put not our trust in any thing that we doe: mercifully graunt that by thy power we may be defended against all aduersitie, through Iesus Christ our Lord.

The Epistle.

2. Cor. 11. YEe suffer fooles gladly, seeing your selues are wise. For ye suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though we had beene weake in this behalfe: howbeit wherein soeuer any man dare be bolde (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fourtie stripes saue one, thrise was I beaten with rods, I was once stoned, I suffered thrise shipwracke. Night and day haue I beene in the deepe sea, in iourneying often, in perils of waters, in perils of robbers, in leopardies of mine owne nation, in leopardies among the heathen, in perils in the citie, in perils in the wildernesse, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in colde and nakednesse, besides the things which outwardly happen vnto me, I am cumbred dayly, and doe care for all congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needes boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

The Gospel.

Luke 8. WHen much people were gathered together, and were come to him out of all cities he spake by a similitude. The sower went out to sowe his seede, and as hee sowed, some fell by the way side, and it was troden downe, and the foules of the aire deuoured it vp. And some fell on stones, and as soone as it was

was sprung vp, it withered away, because it lacked moistnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruit an hundred folde. And as he sayd these things, he cried, He ℣ hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this? And hee sayd, Vnto you it is giuen to know the secrets of the kingdome of God, but to other by parables, that when they see, they should not see: and when they heare, they should not vnderstand. The parable is this. The seed is the word of God, those that are besides the way, are they that heare, then commeth the deuill, and taketh away the word out of their hearts, least they should beleeue, and be saued. They on the stones, are they, which when they heare, receiue the word with ioy, and these haue no roots, which for a while beleeue, and in time of temptation go away. And that which fell among thornes, are they, which when they haue heard, go forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. That which fell in the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

℣ Quinquagesima Sunday.

The Collect.

O Lord, which doest teach vs, that al our doings without charitie, are nothing woorth, send thy holy Ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: Graunt this for the onely Sonne Iesus Christes sake.

The Epistle.

THough I speake with tongues of men, and of Angels, and haue no loue, I am euen as sounding brasse or as a tinckling Cymball. And though I could prophesie, and vnderstand all secrets and all knowledge: yea, if I haue all faith, so that I could moone mountaines out of their places, & yet haue no loue I am nothing. And though I bestow all my goods to feed the poore, and though I giue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue suffereth long, and is courteous. Loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the trueth, suffereth all things, beleeueth

1. Cor. 13.

all things, hopeth all things, endureth all things. Though that propheſying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our propheſying is vnperfect: But when that which is perfect is come, then that which is vnperfect ſhall bee done away. When I was a childe, I ſpake as a childe, I vnderſtood as a childe, I imagined as a childe: but aſſoone as I was a man, I put away childiſhneſſe. Nowe wee ſee in a glaſſe, euen in a darke ſpeaking, but then ſhall we ſee face to face. Nowe I know vnperfectly, but then ſhall I know, euen as I am knowen. Nowe abideth faith, hope, and loue, euen theſe three: but the chiefe of theſe is loue.

The Goſpell.

Luke 18. IEſus tooke vnto him the twelue, and ſaid vnto them, Beholde, wee goe vp to Hieruſalem, and all ſhall be fulfilled that are written by the Prophets, of the ſonne of man. For hee ſhall be deliuered vnto the Gentiles, and ſhall be mocked, and deſpightfully intreated, and ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day hee ſhall riſe againe. And they vnderſtoode none of theſe things. And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as he was come nigh to Iericho, a certeine blinde man ſate by the high waies ſide, begging. And when he heard the people paſſe by, he aſked what it meant. And they ſayd vnto him, that Ieſus of Nazareth paſſed by. And he cried, ſaying, Ieſu thou ſonne of Dauid, haue mercie on me. And they which went before, rebuked him that he ſhould hold his peace: but he cried ſo much the more, Thou ſonne of Dauid, haue mercie on me. And Ieſus ſtood ſtill, and commaunded him to be brought vnto him. And when he was come neere, hee aſked him, ſaying, What wilt thou that I doe vnto thee? And hee ſayd, Lord, that I might receiue my ſight. And Ieſus ſayd vnto him, Receiue thy ſight, thy faith hath ſaued thee. And immediatly he receiued his ſight, and followed him, praiſing God. And all the people when they ſaw it, gaue praiſe vnto God.

¶ The firſt day of Lent.

The Collect.

ALmightie and euerlaſting God, which hateſt nothing that thou haſt made, and doeſt forgiue the ſinnes of all them that be penitent: create and make in vs new and contrite hearts,

that we woorthily lamenting our sinnes, and knowledging our wretchednesse, may obteine of thee the God of all mercie perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

TVrne you vnto me with all your heartes, with fasting, weeping, and mourning: Rent your hearts, & not your clothes, Turne you vnto the Lorde your God, for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) hee also shall turne and forgiue: and after his chastening, hee shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blowe out with the trumpet in Sion, proclaime a fasting, call the congregation, and gather the people together: warne the congregation, gather the elders, bring the children and sucklings together. Let the bridegrome goe foorth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the alear, weeping, and saying Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, least the heathen be lordes thereof. Wherefore shoulde they say among the Heathen, Where is now their God? *Ioel 2.*

The Gospell.

WHen ye fast, be not sadde as the hypocrites: for they disfigure their faces, that it may appeare vnto men how that they fast. Verely I say vnto you, they haue their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appeare not vnto men how thou fastest, but vnto thy father which is in secret, and thy father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theeues breake thorow and steale: but lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues do not breake thorow nor steale. For where your treasure is, there shall your hearts be also. *Matth. 6.*

¶ *The first Sunday in Lent.*

The Collect.

OLorde which for our sakes diddest fast fourtie dayes and fourtie nightes, giue vs grace to vse such abstinence, that our flesh being subdued to the spirite, we may euer obey thy godly motions, in righteousnesse and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The Epistle.

2. Cor. 6. WE as helpers exhort you, that ye receiue not the grace of God in vaine. For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Beholde, nowe is that accepted time, beholde, now is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labors, in watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindneſſe, in the holy Ghoſt, in loue vnfeined, in the word of trueth, in the power of God, by the armour of righteouſneſſe on the right hand and on the left, by honour and dishonour: by euill report and good report: as deceiuers, and yet true: as vnknowen, and yet knowen: as dying, and beholde we liue, as chaſtened, and not killed, as sorowing, and yet alway merie, as poore, and yet making many rich, as hauing nothing, and yet poſſeſsing all things.

The Gospell.

Matth. 4. THen was Iesus led away of the spirit into the wilderneſſe, to be tempted of the deuill. And when he had fasted fourtie dayes and fourtie nightes, hee was at the last an hungred. And when the tempter came to him, hee sayde, If thou be the sonne of God, commaund that theſe stones be made bread. But he answered and said, It is written, Man shall not liue by bread only, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy cicie, and setteth him on a pinacle of the Temple, and sayth vnto him, If thou be the sonne of God, cast thy selfe downe headlong: For it is written, Hee shall giue his Angels charge ouer thee, and with their handes they shall holde thee vp, least at any time thou dash thy foote against a stone. And Iesus sayde vnto him, It is written againe, Thou shalt not tempt the Lorde thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glorie of them, and sayeth vnto him, All theſe will I giue thee, if thou wilt fall downe and worship me. Then saith Iesus vnto him, Auoide Satan: For it is written, Thou shalt worship the Lorde thy God, and him onely shalt thou serue. Then the deuill leaueth him, and beholde, the Angels came and ministred vnto him.

THE

The Collect.

ALmightie God, which doest see that we haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ &c.

The Epistle.

WE beseech you brethren, and exhort you by the Lord Iesus, that yee increase more and more, euen as ye haue receiued of vs howe ye ought to walke, and to please God. For ye knowe what commaundements wee gaue you by our Lorde Iesus Christ. For this is the will of God, euen your holinesse: that ye should abstaine from fornication, and that euery one of you should knowe howe to keepe his vessell in holinesse and honour, and not in the lust of concupiscence, as doe the heathen, which knowe not God. That no man oppresse and defraude his brother in bargaining, because that the Lorde is the auenger of all such things, as we tolde you before, and testified. For God hath not called vs vnto vncleannes, but vnto holinesse. He therefore that despiseth, despiseth not man, but God which hath sent his holy spirit among you. 1. Thes 4.

The Gospel.

IEsus went thence and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same coastes) cried vnto him, saying, Haue mercie on me, O Lorde, thou sonne of Dauid, my daughter is piteously vexed with a deuil. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after vs. But he answered and saide, I am not sent, but to the lost sheepe of the house of Israel. Then came she, and worshipped him saying, Lord helpe me. He answered, and said, It is not meete to take the childrens bread, and cast it to dogs. She answered, and saide, Trueth Lorde, for the dogs eate of the crumbes which fall from their masters table. Then Iesus answered, and said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time. Matth. 15.

¶ *The third Sunday in Lent.*

The Collect.

WE beseech thee Almighty God, looke vpon the hearty desires of thy humble seruants, and stretch foorth the right hand

hand of thy maiestie to be our defence against all our enemies, through Iesus Christ our Lord.

The Epistle.

Ephes.5. BE ye the followers of God, as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweete sauour to God. As for fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth Saintes, or filthinesse, or foolish talking, or iesting, which are not comely: but rather giuing of thankes. For this ye knowe, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine wordes: for because of such things, commeth the wrath of God vpon the children of disobedience. Be not yee therefore companions of them. Ye were sometime darkenesse, but nowe are ye light in the Lord: walke as children of light. For the fruite of the spirite consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lorde, and haue no fellowship with the vnfruitfull workes of darkenesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secrete. But all things, when they are brought foorth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

Luke 11. IEsus was casting out a deuil that was dumbe. And when he had cast out the deuil, the dumbe spake, and the people wondered. But some of them saide, He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a signe from heauen. But hee, knowing their thoughts saide vnto them, Euery kingdome diuided against it selfe is desolate, and one house doeth fall vpon another. If Satan also be diuided against himselfe, how shal his kingdome endure? Because ye say I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe do your children cast them out? Therefore shall they be your iudges. But if I by the finger of God cast out deuils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: but when a stronger then he cometh vpon him, & ouercommeth him, he taketh from him all his harnesse (wherein he trusteth) and diuideth his goods.

He

He that is not with me, is against me: and he that gathereth not with me, scattereth abroade. When the vncleane spirite is gone out of a man, he walketh through drie places, seeking rest: and when he findeth none, he saith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirites worse then himselfe, and they enter in, and dwell there: and the ende of that man is worse then the beginning. And it fortuned, that as he spake these things a certaine woman of the companie lift vp her voyce and saide vnto him, Happie is the wombe that bare thee, and the paps which gaue thee sucke. But he saide, Yea, happie are they that heare the word of God, and keepe it.

¶ *The fourth Sunday in Lent.*

The Collect.

GRaunt wee beseech thee Almightie God, that we which for our euill deedes are worthily punished, by the comfort of thy grace may mercifully be relieued through our Lord Iesus Christ.

The Epistle.

TEll me (ye that desire to be vnder the Lawe) doe yee not heare of the Lawe? For it is written, that Abraham had two sonnes, the one by a bond maid, the other by a free woman: Yea, and hee which was borne of the bondwoman, was borne after the flesh: but hee which was borne of the free woman, was borne by promise, which things are spoken by an Allegorie. For these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the citie which is nowe called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written. Reioyce thou barren that bearest no children, breake foorth and crie, thou that trauailest not. For the desolate hath many moe children, then shee which hath an husband. Brethren, wee are after Isahac the children of promise. But as then, hee that was borne after the flesh persecuted him that was borne after the spirite: euen so is it nowe. Neuertheless, what saieth the Scripture? Put away the bondwoman and her sonne: For the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bond woman, but of the free woman. Galat. 4.

The

The Gospel.

Iohn 6. IEsus departed ouer the sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they sawe his miracles which he did on them that were diseased. And Iesus went vp into a mountaine, and there bee sate with his disciples. And Easter (a feast of the Iewes) was nigh. When Iesus then lift vp his eyes, and sawe a great companie come vnto him, he said vnto Philip, Whence shall we bye bread, that these may eate? This he said to proue him, for he himselfe knew what he would doe. Philip answered him, Two hundreth penieworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew, Simon Peters brother) saith vnto him, There is a lad which hath fiue barly loaues and two fishes, but what are they among so many? And Iesus saide, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thankes, he gaue to the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, he saide vnto his disciples, Gather vp the broken meate which remaineth that nothing be lost. And they gathered it together, and filled twelue baskers with the broken meate of the fiue barly loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) saide, This is of a trueth the same Prophet that should come into the world.

¶ The fift Sunday in Lent.

The Collect.

WE beseeche thee Almightie God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preserued euermore, both in body and soule, through Iesus Christ our Lord.

The Epistle.

Hebr. 9. CHrist being an high Priest of good things to come, came by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goates and calues: but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of oxen and of goates, and the ashes of a yong cowe, when it was sprinkled, purifieth the vncleane, as touching the purifying of the flesh how much more shall the blood of Christ, which through the eternall spirite offered himselfe without

spot

sport to God, purge your conscience from dead workes, for to serue the liuing God? And for this cause is hee the mediatour of the New Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called might receiue the promise of eternall inheritance.

The Gospell.

WHich of you can rebuke mee of sinne? If I say the trueth, why doe ye not beleeue me? He that is of God, heareth Gods words: Ye therefore heare them not, because ye are not of God. Then answered the Iewes, and said vnto him, Say we not well, that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my father, and ye haue dishonoured mee. I seeke not mine owne praise, there is one that seeketh, and iudgeth. Verely, verely I say vnto you, if a man keepe my saying, he shall neuer see death. Then said the Iewes vnto him, Now know we that thou hast the deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my saying, hee shall never taste of death. Art thou greater then our father Abraham, which is deade? And the Prophetes are dead: Whome makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth mee, which yee say is your God, and yet yee haue not knowen him. But I know him, and if I say I knowe him not, I shall be a liar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day, and hee saw it, and reioyced. Then sayd the Iewes vnto him, Thou art not yet fiftie yeres old, and hast thou seene Abraham? Iesus said vnto them, Verely, verely I say vnto you. Yer Abraham was borne, I am. Then tooke they vp stones to cast at him, but Iesus hidde himselfe, and went out of the Temple. Ioh. 8.

¶ The Sunday next before Easter.

The Collect.

ALmightie and euerlasting God, which of thy tender loue towardes man, hast sent our Sauiour Iesus Christ to take vpon him our flesh, and to suffer death vpon the crosse, that all mankinde shoulde followe the example of his great humilitie, mercifully graunt, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord. Amen.

The

The Epistle.

Phil.2. LEt the same minde bee in you, that was also in Christ Iesu, which when he was in the shape of God, thought it no robberie to be equall with God: neuertheless, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was founde in his apparell as a man. Hee humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that at the name of Iesus euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues shoulde confesse that Iesus Christ is the Lord, vnto the praise of God the Father.

The Gospell.

Mat.26. AND it came to passe, when Iesus had finished all these sayings, he sayde vnto his disciples, Ye know that after two dayes shalbe Easter, and the sonne of man shall be deliuered ouer to be crucified. Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and held a councell, that they might take Iesus by subtiltie, and kill him. But they sayd, Not on the holy day, least there be an vprore among the people. When Iesus was in Bethanie, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster boxe of precious ointment, and powred it on his head as hee sate at the board. But when his Disciples sawe it, they had indignation, saying, Whereto serueth this waste? This ointment might haue bene well solde, and giuen to the poore. When Iesus vnderstood that, he said vnto them, Why trouble yee the woman? For shee hath wrought a good worke vpon me: For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that shee hath cast this ointment on my bodie, shee did it to burie mee. Verely I say vnto you, Wheresoeuer this Gospell shall be preached in all the worlde, there shall also this be tolde that shee hath done, for a memoriall of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priests, and sayd vnto them, What will yee giue mee and I will deliuer him vnto you? And they appoynted vnto him thirtie pieces of siluer. And from that time foorth he sought opportunitie to betray him. The first day of sweete bread, the Disciples came to Iesus, saying to him, Where wilt thou that we prepare for thee to eate the Passouer?

ner? and hee ſaid, Goe into the citie to ſuch a man, and ſay vnto him, The Maſter ſaith, My time is at hand, I will keepe my Eaſter by thee with my diſciples. And the diſciples did as Ieſus had appointed them, and they made ready the Paſſeouer. When the euen was come, he ſate downe with the twelue. And as they did eate, hee ſaide, Verely I ſay vnto you, that one of you ſhall betray me. And they were exceeding ſorrowfull, and beganne euery one of them to ſay vnto him, Lord, is it I? He anſwered, and ſayde, Hee that dippeth his hand with mee in the diſh, the ſame ſhall betray mee. The ſonne of man truelie goeth as it is writteu of him: but woe vnto that man by whome the ſonne of man is betrayed: It had bene good for that man if he had not bene borne. Then Iudas which betrayed him, anſwered, and ſayd, Maſter, is it I? He ſayd vnto him, Thou haſt ſayd. And when they were eating, Ieſus tooke bread, and when hee had giuen thankes, hee brake it, and gaue it to the Diſciples, and ſayde, Take, eate, this is my body. And hee tooke the cuppe, and thanked, and gaue it them, ſaying, Drinke ye all of this: for this is my bloud (which is of the newe Teſtament) that is ſhedde for many for the remiſsion of ſinnes. But I ſay vnto you, I will not drinke hencefoorth of this fruite of the vine tree, vntill that day when I ſhall drinke it newe with you in my fathers kingdome. And when they had ſayde grace, they went out vnto mount Oliuet. Then ſayde Ieſus vnto them, All yee ſhall be offended becauſe of mee this night: For it is written, I will ſmite the ſhepheard, and the ſheepe of the flocke ſhall be ſcattered abroad, but after I am riſen againe, I will goe before you into Galilee. Peter anſwered, and ſaide vnto him, Though all men bee offended becauſe of thee, yet will I not bee offended. Ieſus ſayde vnto him, Verely I ſay vnto thee, that in this ſame night, before the cocke crowe, thou ſhalt denie mee thriſe. Peter ſayde vnto him, Yea, though I ſhoulde die with thee, yet will I not denie thee. Likewiſe alſo ſayde all the diſciples. Then came Ieſus with them vnto a farme place (which is called *Gethſemane*) and ſaide vnto the diſciples, Sit ye heere while I goe and pray yonder. And he tooke with him Peter, and the two ſonnes of Zebedee, and beganne to waxe ſorrowfull and heauie. Then ſaide Ieſus vnto them, My ſoule is heauie, euen vnto the death: tarie yee heere, and watch with mee. And hee went a little further, and fell flat on his face, and prayed, ſaying, O my Father, if it be poſsible, let this cuppe paſſe from mee; Neuerthelaſſe, not as I will, but as thou

thou wilt. And hee came vnto the disciples, and founde them asleepe, and sayd vnto Peter, What, could ye not watch with mee one houre? Watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. Hee went away once againe, and prayed, saying O my father, if this cup may not passe away from mee, except I drinke of it, thy will bee fulfilled. And hee came and founde them asleepe againe, for their eyes were heauie. And hee left them, and went againe, and prayed the third time, saying the same words. Then commeth hee to his disciples, and sayd vnto them, Sleepe on nowe, and take your rest. Beholde, the houre is at hande, and the sonne of man is betrayed into the handes of sinners: Rise, let vs be going, beholde, he is at hand that doeth betray mee. While hee yet spake, loe, Iudas one of the number of the twelue, came, and with him a great multitude with swords, and staues, sent from the chiefe Priestes and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomesoeuer I kisse, the same is hee, holde him fast. And foorthwith he came to Iesus, and sayd, Haile master, and kissed him. And Iesus sayd vnto him, Friend, wherefore art thou come? Then came they, and layde handes on Iesus, and tooke him. And beholde, one of them which were with Iesus, stretched out his hand, and drewe his sword, and strooke a seruaunt of the high Priest, and smote off his eare. Then sayde Iesus vnto him, Put vp thy sword into thy sheath: for all they that take the sword, shall perish with the sworde. Thinkest thou that I can not nowe pray to my Father, and hee shall giue mee euen nowe more then twelue legions of Angels? But howe then shall the Scriptures bee fulfilled? for thus it must bee. In that same houre sayd Iesus to the multitude, Ye be come out as it were to a thiefe, with swordes and staues for to take mee. I sate dayly with you teaching in the Temple, and ye tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fledde. And they tooke Iesus, and leade him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him afarre off, vnto the high Priestes palace, and went in, and sate with the seruants, to see the end. The chiefe Priests and Elders, and all the councell sought false witnesse against Iesus, for to put him to death, but founde none: yea, when many false witnesses came, yet founde they none. At the last came two false witnesses, and sayd, This fellowe

lowe ſide. I am able to deſtroy the Temple of God, and to builde it againe in three dayes. And the chiefe Prieſt aroſe, and ſaide vnto him, Anſwereſt thou nothing? Why doe theſe beare witneſſe againſt thee? But Ieſus helde his peace. And the chiefe Prieſt anſwered, and ſaide vnto him, I charge thee by the liuing God, that thou tell vs, whether thou be Chriſt the Sonne of God. Ieſus ſaide vnto him, Thou haſt ſaide: Neuertheleſſe, I ſay vnto you, hereafter ſhall ye ſee the Sonne of man ſitting on the right hand of power, and comming in the cloudes of the skie. Then the high Prieſt rent his clothes, ſaying, He hath ſpoken blaſphemie, what neede we any more witneſſes? Beholde, nowe ye haue heard his blaſphemie, what thinke yee? They anſwered, and ſaide, Hee is worthie to die. Then did they ſpit in his face, and buffeted him with fiſts. And other ſmote him on the face with the palme of their handes, ſaying, Teli vs, thou Chriſt, who is hee that ſmote thee? Peter ſate without in the court, and a damſell came to him, ſaying, Thou alſo waſt with Ieſus of Galilee. But hee denied before them all, ſaying, I wote not what thou ſayeſt. When hee was gone out into the porch, another wench ſawe him, and ſaide vnto them that were there, This fellowe was alſo with Ieſus of Nazareth. And againe hee denied with an othe, ſaying, I doe not knowe the man. After a while came vnto him they that ſtoode by, and ſaide vnto Peter, Surely thou art euen one of them, for thy ſpeache bewrayeth thee. Then began hee to curſe and to ſweare that hee knewe not the man. And immediatly the cocke crewe. And Peter remembred the worde of Ieſu, which ſaide vnto him, Before the cocke crowe thou ſhalt denie me thriſe: and hee went out and wept bitterly. When the morning was come, all the chiefe Prieſtes and Elders of the people helde a counſell againſt Ieſus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the Deputie. Then Iudas which had betrayed him (ſeeing that hee was condemned) repented himſelfe, and brought againe the thirtie plates of ſiluer to the chiefe Prieſtes and Elders, ſaying, I haue ſinned, betraying the innocent blood. And they ſaid, What is that to vs? ſee thou to that. And hee caſt downe the ſiluer plates in the Temple, and departed, and went and hanged himſelfe. And the chiefe Prieſtes tooke the ſiluer plates, and ſaide, It is not lawfull for to put them into the treaſurie, becauſe it is the price of blood. And they tooke counſell, and bought with them a

potters

potters fielde to burie strangers in? Wherefore the fielde is called *Aceldama*, that is, The fielde of blood vnto this day. Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they tooke thirtie siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters fielde, as the Lorde appointed me. Iesus stoode before the Deputie, and the Deputie asked him, saying, Art thou the King of the Iewes? Iesus saide vnto him, Thou sayest. And when he was accused of the chiefe Priestes and Elders, he answered nothing. Then saide Pilate vnto him, Hearest thou not howe many witnesses they lay against thee? And he answered him never a word, insomuch that the Deputie marueiled greatly. At that feast the Deputie was wont to deliuer vnto the people a prisoner, whom they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate saide, Whether will yee that I giue loose vnto you Barabbas, or Iesus which is called Christ? For hee knewe that for enuie they had delinered him. When hee was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe because of him. But the chiefe Priestes and Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The Deputie answered, and saide vnto them, Whether of the twaine will yee that I let loose vnto you? They said, Barabbas. Pilate saide vnto them, What shall I doe then with Iesus, which is called Christ? They all saide vnto him, Let him be crucified. The Deputie said, What euill hath he done? But they cried more, saying, Let him bee crucified. When Pilate sawe that hee coulde preuaile nothing, but that more businesse was made, hee tooke water, and washed his handes before the people, saying I am innocent of the blood of this iust person, see ye. Then answered all the people, and saide, His blood be on vs, and on our children. Then let he Barabbas loose vnto them and scourged Iesus, and deliuered him to be crucified. Then the souldiers of the Deputie tooke Iesus into the common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes and put it on his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spitte vpon him, they tooke the reede, and smote him on the head,

as

and after they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene (named Simon) him they compelled to beare his crosse. And they came vnto the place which is called *Golgotha*, (that is to say, A place of dead mens skulles) and gaue him vineger mingled with gall, to drinke: And when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lottes, that it might bee fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lottes. And they sate and watched him there, and set vp ouer his head the cause of his death written, *This is Iesus the King of the Iewes*. Then were there two theeues crucified with him, one on the right hand, and another on the left. They that passe by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, & didst builde it in three dayes, saue thy selfe: If thou be the Sonne of God, come downe from the Crosse. Likewise also the hie Priests mocking him, with the Scribes and Elders, said, He saued other, himselfe he cannot saue. If hee be the King of Israel, let him now come downe from the crosse, and we will beleeue him. Hee trusted in God, let him deliuer him now if he will haue him: For hee saide, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt houre was there darknesse ouer all the land, vntill the ninth houre. And about the ninth houre Iesus cried with a loude voyce, saying, *Eli, Eli, lama sabachthani*, that is to say, My God, my God, why hast thou forsaken me? Some of them that stoode there, when they heard that, saide, This man calleth for Elias. And straight way one of them ran, and tooke a spoonge, and when he had filled it full of vineger, he put it on a reede, and gaue him to drinke. Other saide, Let bee, let vs see whether Elias will come and deliuer him. Iesus when he had cried againe with a loude voyce, yeelded vp the ghost. And beholde, the vaile of the Temple did rent in two partes from the toppe to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept, arose and went out of their graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion and they that were with him watching Iesus, sawe the earthquake, and those things which happened they feared greatly, saying, Truely this was the Sonne

of God. And many women were there (beholding him a farre off) which followed Iesus from Galilee, ministring vnto him: Among which was Mary Magdalene, and Marie the mother of Iames and Ioses, and the mother of Zebedees children.

¶ *The Mvnday before Easter.*

The Epistle.

Esai. 63. WHat is he this that commeth from Edom, with red coloured clothes of Bosra, which is so costly cloth, and commeth in so mightily with all his strength? I am he that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothing red, and thy rayment like his that treadeth in the wine presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall bespring my clothes, and so will I stayne all my rayment. For the day of vengeance is assigned in my heart, and the yeere when my people shalbe delivered, is come. I looked about mee, and there was no man to shew me any helpe. I maruciled that no man helde me vp. Then I held me by mine owne arme, and my feruentnesse sustayned me. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lorde, yea and the prayse of the Lorde, for all that he hath giuen vs, for the great good that he hath done for Israel, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he saide, These no doubt, are my people, and no shrinking children. and so he was their Sauiour. In their troubles he was also troubled with them, and the Angel that went foorth from his presence, deliuered them. Of very loue and kindnesse that he had vnto them, he redeemed them. He hath borne them, and caried them vp, euer since the world began. But after they prouoked him to wrath, and vexed his holy minde, he was their enemie, and fought against them himselfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is he that brought them from the water of the sea with them that fed his sheepe? Where is he that hath giuen his holy Spirit among them? He ledde them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting name. He led them in the deepe, as an horse is led in the playne, that they should not stumble, as a tame beast goeth in the field,

and

and the breath giuen of God, giueth him reſt. Thus, (O God) haſt thou led thy people, to make thy ſelfe a glorious Name withall. Looke downe then from heauen and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy ielouſie, thy ſtrength, the multitude of thy mercies, and thy louing kindneſſe, will not be intreated of vs? yet art thou our Father for Abraham knoweth vs not, neyther is Iſrael acquainted with vs. But thou (Lord) art our Father and redeemer, and thy Name is euerlaſting. O Lord, wherefore haſt thou led vs out of the way? wherefore haſt thou hardened our hearts, that we feare not? Be at one with vs againe for thy ſeruants ſake, and for the generation of thine heritage. Thy people haue had but a litle of thy Sanctuarie in poſſeſſion, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou waſt not their Lord, for they haue not called vpon thy Name.

The Goſpel.

Marke 14.

AFter two dayes was Eaſter, and the dayes of ſweete bread. And the hie Prieſts, and the Scribes ſought howe they might take him by craft, and put him to death. But they ſayd, Not in the feaſt day, leaſt any buſineſſe ariſe among the people. And when he was in Bethanie, in the houſe of Simon the leper, euen as he ſate at meate, there came a woman hauing an Alabaſter boxe of oyntment called Narde, that was pure and coſtly and ſhe brake the boxe, and powred it vpon his head. And there were ſome that were not content within themſelues, and ſayd, What needed this waſte of oyntment? For it might haue bene ſolde for more then three hundreth pence, and haue bene giuen to the poore. And they grudged againſt her. And Ieſus ſayd, Let her alone, why trouble ye her? She hath done a good worke on me: for ye haue poore with you alwayes, and whenſoeuer ye will, ye may doe them goods but me haue ye not alwayes. She hath done that ſhe could, ſhe came aforehand to anoynt my body to the burying. Verely I ſay vnto you, Whereſoeuer this Goſpell ſhall be preached throughout the whole world, this alſo that ſhe hath done ſhall be rehearſed in remembrance of her. And Iudas Iſcariot, one of the twelue, went away vnto the high Prieſts, to betray him vnto them. When they heard that, they were glad, and promiſed that they would giue him money. And he ſought how he might conueniently betray him. And the firſt day of ſweete bread (when they offered the Paſſeouer) his diſciples ſayd vn-

to him, Where wilt thou that we goe and prepare that thou mayest eate the Passeouer? And he sent foorth two of his Disciples, and sayd vnto them, Goe ye into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whither soeuer he goeth in, say ye vnto the good man of the house, The maister, sayth, Where is the guest chamber, where I shall eate the Passeouer with my Disciples? And he will shewe you a great parlour paued and prepared, there make ready for vs. And his disciples went foorth, and came into the Citie, and found as he had sayd vnto them, and they made ready the Passeouer. And when it was now euentide, hee came with the twelue: and as they sate at boord, and did eate, Iesus sayd, Verily I say vnto you, one of you that eateth with me shall betray me. And they began to be sory, and to say to him one by one, Is it I? And another sayd, Is it I? He answered, and sayd vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The Sonne of man truely goeth as it is written of him: but woe to that man by whome the Sonne of man is betrayed: Good were it for that man if he had neuer bene borne. And as they did eate, Iesus tooke bread, and when he had giuen thankes, he brake it, and gaue to them, and sayde, Take, eate, this is my body. And he tooke the cup, and when he had giuen thankes, he tooke it to them: and they all dranke of it. And hee sayd vnto them, This is my blood of the new Testament, which is shed for many. Verily I say vnto you, I will drinke no more of the fruite of the vine, vntill that day that I drinke it newe in the kingdome of God. And when they had sayd grace, they went out to the mount Olinet. And Iesus sayth vnto them, All yee shall be offended, because of me this night: For it is written, I will smite the shepheard, and the sheepe shall be scattered: but after that I am risen againe, I will goe into Galilee before you. Peter sayd vnto him. And though all men be offended, yet will not I. And Iesus sayth vnto him, Verily I say vnto thee, that this day, euen in this night before the cocke crowe twise, thou shalt denie me three times. But he spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also sayd they all. And they came into a place which was called *Gethsemane*, and he sayd to his Disciples, Sit ye here, while I goe aside and pray. And he taketh with him Peter, and Iames and Iohn, and began to waxe abashed, and to be in an agonie, and sayd vnto them, My soule is heauy euen vnto the death; tary ye here, and watch.

And

And hee went foorth a litle, and fell downe flat on the ground, and prayed, that if it were possible, the houre might passe from him. And he sayd, *Abba*, Father, all things are possible vnto thee, take away this cup from mee: Neuertheless, not as I will, but that thou wilt, be done. And hee came and found them sleeping, and sayth vnto Peter, Simon, sleepest thou? Couldest not thou watch one houre? Watch and pray, lest ye enter into temptation: the spirit truely is ready, but the flesh is weake. And againe he went aside and prayed, and spake the same wordes. And he returned and found them asleepe againe, for their eyes were heauie, neither wist they what to answere him. And he came the third time, and sayd vnto them, Sleepe henceforth, and take your ease, it is ynough, the houre is come: behalde, the Sonne of man is betrayed into the hands of sinners: rise vp let vs goe: Loe he that betrayeth me, is at hand. And immediatly while hee yet spake, commeth Iudas (which was one of the twelue) and with him a great number of people, with swordes and staues, from the high Priests and Scribes, and Elders. And he that betrayed him, had giuen them a generall token saying, whosoeuer I doe kisse, the same is he, take and lead him away warily. And as soone as he was come, he goeth straightway to him, and sayth vnto him, Master, Master, and kissed him. And they layd their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the high Priests, and cut off his eare. And Iesus answered, and sayd vnto them, Ye be come out as vnto a thiefe with swordes and staues, for to take me: I was dayly with you in the Temple teaching, and ye tooke mee not: For these things come to passe, that the Scripture shuld be fulfilled. And they all forsooke him and ranne away. And there followed him a certaine yong man, clothed in linen vpon the bare: and the yong men caught him, and he left his linnen garment, and fled from them naked. And they led Iesus away to the high Priest of all, and with him came all the hie Priests, and the Elders, and the Scribes. And Peter followed him a great way off, euen till he was come into the palace of the hie Priest, and he sate with the seruants, and warmed himselfe at the fire. And the high Priestes and all the counsell sought for witnesse against Iesus, for to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certayne, and brought false witnesse against him, saying, We heard him say I

will destroy this Temple that is made with hands, and within three dayes I will build another made without handes: But yet their witnesses agreed not together. And the high Priest stood vp among them, and asked Iesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But he held his peace, and answered nothing. Againe, the high Priest asked him, and sayd vnto him, Art thou Christ the Sonne of the blessed? And Iesus sayd, I am: And ye shall see the Sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the high Priest rent his clothes, and sayd, What need we any further witnesse? Ye haue heard blasphemie, what thinke yee? And they all condemned him to be worthy of death. And some beganne to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Arede. And the seruaunts buffeted him on the face. As Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she saw Peter warming himselfe, she looked on him, and sayd, Wast not thou also with Iesus of Nazareth? And he denied, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the Cocke crewe: and a Damosell (when she saw him) began againe to say to them that stood by, This is one of them. And he denied it againe. And anon after, they that stood by, sayd againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speach agreeth thereto. But he began to curse and to sweare, saying, I know not the man of whom ye speake. And againe the Cocke crew, and Peter remembred the word that Iesus had sayd vnto him, Before the Cocke crow twise, thou shalt deny me three times and he began to weepe.

¶ The Tuesday before Easter.

The Epistle.

Esai 5. THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe to the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone: for I am sure that I shall not come to confusion. He is at hand that iustifieth me: who will then goe to law with me? Let vs stand one against another. If there be any that will reason with me, let him come here foorth to me. Behold, the Lord God standeth by me: what is he then that can condemne

condemne me? Loe, they shalbe like as an olde cloth, the mothe shall eate them vp. Therfore who so feareth the Lord among you, let him heare the voyce of his seruant. Who so walketh in darkenesse, and no light shineth vpon him, let him put his truste in the name of the Lord, and hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, and stirre vp the coales. Walke on in the glistering of your owne fire, and in the coales that ye haue kindled. This commeth vnto you from my hande, namely that ye shall slepe in sorow.

The Gospel.

AND anon in the dawning, the hie Priests held a counsell with the Elders, and the Scribes, and the whole congregation, and bound Iesus, and led him away and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And he answered and said vnto him, Thou sayest it. And the hie Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold howe many things they lay to thy charge. Iesus answered yet nothing, so that Pilate marueyled. At that feast Pilate did deliuer vnto them a Prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection, he had committed murther. And the people called vnto him, and began to desire him that he would doe according as hee had euer done vnto them. Pilate answered them, saying. Will yee that I loose vnto you the King of the Iewes? For he knew that ỹ hie Priests had deliuered him of enuie. But the hie Priests moued the people that he should rather deliuer Barabbas vnto them. Pilate answered againe, and said vnto them, What will ye that I then doe vnto him, whome ye call the king of the Iewes? And they cried againe, Crucifie him. Pilate said vnto them, What euil hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Iesus (when he had scourged him) for to be crucified. And the souldiers ledde him away into the common hall, and called together the whole multitude: and they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Iewes. And they smote him on the head with a reede and did spit vpon him, & bowed their knees, and woorshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, & led him *Marke 15*

out

ont to crucifie him. And they compelled one that paſſed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the fielde, to beare his croſſe. And they brought him to a place named *Golgotha* (which if a man interprete, is the place of dead mens ſkulles) And they gaue him to drinke wine mingled with myrrhe, but hee receiued it not. And when they had crucified him, they parted his garments, caſting lottes vpon them, what euery man ſhould take. And it was about the third houre, and they crucified him, and the title of his cauſe was written, *The King of the Iewes*. And they crucified with him two theeues, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which ſaith, Hee was counted among the wicked. And they that went by, railed on him, wagging their heads and ſaying, A wretch, thou that deſtroyeſt the Temple, & buildeſt it againe in three dayes, ſaue thy ſelfe, and come downe from the croſſe. Likewiſe alſo mocked him ỹ hie Prieſtes among themſelues with the Scribes, and ſaide, Hee ſaued other men, himſelfe he cannot ſaue. Let Chriſt the King of Iſrael deſcend now from the Croſſe that wee may ſee and beleeue. And they that were crucified with him, checked him alſo. And when the ſixt houre was come, darkeneſs aroſe ouer all the earth vntill the ninth houre. And at the ninth houre Ieſus cryed with a loude voyce, ſaying, *Eloi, Eloi, Lamaſabachthani* (which is (if one interprete it) My God, my God, why haſt thou forſaken me?) And ſome of them that ſtood by, when they heard that, ſaid, Behold, he calleth for Elias. And one ranne, and filled a ſpoonge full of vineger, and put it on a reede, and gaue him to drinke, ſaying, Let him alone, let vs ſee whether Elias will come and take him downe. But Ieſus cryed with a loude voyce, and gaue vp the ghoſt. And the vayle of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which ſtood before him) ſawe that hee ſo cried & gaue vp the ghoſt, he ſaid, Truly, this man was the Sonne of God. There were alſo womẽ a good way off, beholding him: among whome was Mary Magdalene, and Marie the mother of Iames the litle, & of Ioſes, & Mary Salome (which alſo when hee was in Galile, had followed him, & miniſtred vnto him) & many other women which came vp with him to Hieruſalem. And now when the euen was come (becauſe it was the day of preparing that goeth before the Sabboth) Ioſeph of the citie of Arimathea, a noble counſeller, which alſo looked for the kingdome of God, came and went in boldly vnto Pilate, & begged of him the

body

body of Iesus. And Pilate marueiled that hee was already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead. And when hee knew the truth of the Centurion, he gaue the body to Ioseph. And hee bought a linnen cloth, and tooke him downe, & wrapped him in the linen cloth, and laid him in a sepulchre that was hewen out of a rock, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, & Mary Ioses, beheld where he was laid.

¶ *The Wednesday before Easter.*

The Epistle.

WHere as is a Testament, there must also (of necessitie) bee the death of him that maketh the Testament. For the Testament taketh authority when men are dead: For it is yet of no value, as long as he that maketh the Testament, is a liue. For which cause also, neither ¶ first Testament was ordeined without blood. For when Moses had declared all the commandements to all the people, according to the lawe, he tooke the blood of calues, and of goates, with water, and purple woolle, and hyssope, & sprinkled both the booke and all the people, saying. This is the blood of the Testament, which God hath appoynted vnto you. Moreouer, he sprinkled the tabernacle with blood also, and all the ministring vessels, and almost all things are by the Lawe purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly things be purified with such things: but that the heauenly things themselues be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the hie Priest entreth into the holy place euery yere with strange blood: (for then must hee haue often suffered since the world began:) but now in the end of the world hath hee appeared once, to put sinne to flight, by the offering vp of himselfe. And as it is appoynted vnto all men that they shal once die, and then commeth the iudgement: euen so Christ was once offred to take away the sinnes of many, and vnto them that looke for him, shall he appeare againe without sinne, vnto saluation. *Heb. 9.*

The Gospel.

THe feast of sweete bread drewe nigh, which is called Easter, and the hie Priestes and Scribes sought howe they might kill him, for they feared the people. Then entred Satan into *Luke 22.*

into Iudas, whose surname was Iscariot, which was of the number of the twelue, and he went his way, & communed with the hie Priests and officers, how he might betray him vnto them, and they were glad, and promised to giue him money. And he consented and sought opportunity to betray him vnto them, when the people were away. Then came the day of swcete bread, when of necessity the Passeouer must be offred. And he sent Peter and Iohn, saying. Goe and prepare vs the Passeouer, that we may eate. They saide vnto him, Where wilt thou that we prepare? And he sayd vnto them, Behold, when ye enter into the city, there shal a man meete you, bearing a pitcher of water, him follow into the same house that he entreth in, and ye shal say vnto the good man of the house, The Master saith vnto thee, Where is the ghest chamber, where I shal eate the Passeouer with my disciples? And he shall shew you a great parlour paued, there make ready. And they went, and found as he had said vnto them, and they made ready the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And he sayde vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you henceforth will I not eat of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thankes, and saide, Take this, and diuide it among you: For I say vnto you, I will not drinke of the fruite of this vine, vntill the kingdome of GOD come. And he tooke bread, and when he had giuen thanks, he brake it, and gaue vnto them, saying, This is my body, which is giuen for you: This doe in remembrance of mee. Likewise also when he had supped, he tooke the cuppe, saying, This cup is the newe Testament in my blood, which is shed for you: Yet behold, the hand of him that betrayeth me, is with me on the table. And truely the Sonne of man goeth as it is appoynted: but woe vnto that man by whome he is betrayed. And they beganne to inquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should seeme to be the greatest. And he sayde vnto them, The Kings of nations reigne ouer them, and they that haue authority vpon them, are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the younger, and he that is chiefe, shall be as he that doth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you,

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as he that ministreth. Yee are they which haue bidden with me in my temptation: and I appoynt vnto you a kingdome, as my Father hath appoynted to me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel. And the Lord sayd, Simon, Simon, behold, Satan hath desired to sift you as it were wheate: but I haue prayed for thee that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he sayd vnto him, Lord, I am ready to goe with thee into prison, and to death. And he sayd, I tell thee Peter, The cocke shall not crowe this day, till thou haue denied thrise that thou knowest me. And he sayd vnto them, When I sent you without wallet, and scrip, and shoes, lacked ye any thing? And they sayd, No. Then sayd he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coate, and buy one. For I say vnto you, that yet the same which is written, must be performed in me, Euen among the wicked was he reputed: for those things which are written of me, haue an end. And they sayd, Lord behold, Here are two swords. And he sayd vnto them, It is ynough. And he came out, and went (as he was wont) to mount Olivet. And the disciples followed him: and when he came to the place, he sayd vnto them, Pray, least ye fall into tentation. And he gate him selfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, If thou wilt, remoue this cup from me: Neuertheless, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And he was in an agony, and prayed the longer: and his sweat was like drops of blood, trickling downe to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heauines, and he said vnto them, Why sleepe ye? Rise and pray lest ye fall into tentation. While he yet spake, behold, there came a company, and he that was called Iudas one of the twelue, went before them, and preassed nigh vnto Iesus to kisse him. But Iesus sayd vnto him, Iudas, betrayest thou the sonne of man with a kisse? When they which were about him, sawe what would follow, they sayd vnto him, Lord, shall we smite with the sword? And one of them smote a seruant of the high Priests, and strooke off his right eare. Iesus answered, and sayd, Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Iesus sayd vnto the hie Priests & rulers of the temple, and the Elders which

which were come to him, Ye be come out as vnto a theefe, with swords and staues. When I was dayly with you in the temple, ye stretched foorth no handes against me: But this is euen your very houre, and the power of darkenesse Then tooke they him, and ledde him, and brought him to the high Priests house: but Peter followed a farre off. And when they had kindled a fire in the mids of the palace, and were set downe together, Peter also sate downe among them. But when one of the wenches beheld him, as he sate by the fire, (and looked vpon him) she sayd, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a litle while another saw him, and sayd, Thou art also of them. And Peter sayd, Man, I am not. And about the space of an houre after, another affirmed, saying, Verily this fellow was with him also, for he is of Galilee. And Peter sayd, Man, I wote not what thou sayest. And immediatly while he yet spake, the Cocke crewe. And the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, how he had sayd vnto him, Before the cocke crow, thou shalt denie me thrise And Peter went out and wept bitterly. And the men that tooke Iesus, mocked him, and smote him. And when they had blindfolded him, they strooke him on the face, and asked him, saying, Areede, who is he that smote thee? And many other things despitefully sayd they against him And assoone as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their counsell, saying, Art thou very Christ? Tell vs. And he sayd vnto them, If I tell you, ye will not beleeue me: and if I aske you, you will not answere, nor let me goe. Hereafter shall the sonne of man sit on the right hand of the power of God. Then sayd they all, Art thou then the Sonne of God? He sayd, Ye say that I am. And they sayd, What need we of any further witnesse? For we our selues haue heard of his owne mouth.

¶ *The Thursday next before Easter.*

The Collect.

1. Cor. 11. THis I warne you of, and commend not, that ye come not together after a better maner but after a worse. For first of all when ye come together in the congregation I heare that there is no dissension among you, and I partly beleeue it. For there must be sectes among you, that they which are perfect among you may be knowen. When ye come together therefore into one place, the Lords Supper cannot be eaten, for euery man beginneth afore to eate his owne supper, and one is

hungrie,

hungrie,and another is drunken. Haue yee not houses to eate and drinke in? Despise ye the congregation of God, and shame them that haue not? What shall I say vnto you? shall I praise you? In this I praise you not. That which I deliuered vnto you,I receiued of the Lord. For the Lord Iesus the same night in which he was betrayed,tooke bread, and when he had giuen thanks,he brake it,and sayd,take ye and eate, this is my body which is broken for you: this doe ye in the remembrance of me. After the same maner also he tooke the cuppe when supper was done,saying, This cup is the newe Testament in my blood: this doe as often as ye drinke it in remembrance of me. For as often as ye shall eate this bread,and drinke this cup, yee shall shew the Lords death till he come. Wherefore whosoeuer shall eate of this bread, and drinke of this cup of the Lord vnworthily,shall be guiltie of the body and blood of the Lord. But let a man examine himselfe,and so let him eate of the bread, and drinke of the cuppe. For he that eateth and drinketh vnworthily,eateth and drinketh his owne damnation, because he maketh no difference of the Lords body. For this cause many are weake and sicke among you,and many sleepe. For if we had iudged our selues,we should not haue bene iudged. But when we are iudged of the Lord, we are chastened,that we should not be damned with the world. Wherefore my brethren, when ye come together to eate,tary one for another. If any man hunger,let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and ledde him vnto Pilate. And they began to accuse him saying, We found this fellowe peruerting the people, and forbidding to pay tribute to Cesar, saying,that he is Christ a King. And Pilate apposed him,saying, Art thou the King of the Iewes? Hee answered him,and sayd, Thou sayest it. Then sayd Pilate to the hie Priests, and to the people, I find no fault in this man. And they were the more fierce, saying, Hee mooueth the people, teaching throughout all Iurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assoone as he knewe that he belonged vnto Herods iurisdiction,he sent him to Herod, which was also at Ierusalem at that time. And when Herod sawe Iesus,he was exceeding glad: for he was desirous to see him of a long season, Luke 23

feason, because he had heard many things of him, and hee trusted to haue seene some miracles done by him. Then he questioned with him many words: but he answered him nothing. The hie Priests and Scribes stoode foorth, and accused him straightly. And Herod with his men of warre despised him, And when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the hie Priests, and the rulers, and the people, and sayd vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I examine him before you, and find no fault in this man of those things whereof ye accuse him, no nor yet Herod. For I sent you vnto him: and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie he must haue let one loose vnto them at that feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas (which for a certayne insurrection made in the citie, and for a murther, was cast into prison) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying Crucifie him, crucifie him. He sayd vnto them the third time, What euill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loude voyces, requiring that he might be crucified. And the voyces of them and of the hie Priests preuailed. And Pilate gaue sentence, that it should be as they required: And they let loose vnto them him, that for insurrection and murther was cast into prison, whom they had desired. And he deliuered to them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him layd they the crosse, that he might beare it after Iesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Iesus turned backe vnto them, and sayd, Ye daughters of Hierusalem, weepe not for me, but weepe for your liues, and for your children. For behold, the dayes will come, in the which they shall say, Happie are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hilles Couer vs. For if they do this in a greene tree, what shall be done in the drie? And there were two euill doers led with him to be slaine. And after that they

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were come to the place (which is called *Caluarie*) there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then saide Iesus, Father, forgiue them, for they wote not what they doe. And they parted his rayment, and cast lots: & the people stood and beheld, & the rulers mocked him with them, saying, Hee saued other men, let him saue himselfe, if he be very Christ the chosen of God. The souldiers also mocked him, and came and offred him vineger, and saide, If thou be the King of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, & Latine, and Hebrew, *This is the King of the Iewes*. And one of the euil doers which were hanged, rayled on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, and rebuked him, saying, Feareſt thou not God, seeing thou art in the same damnation? We are righteously punished, for we receiue according to our deedes: but this man hath done nothing amisse. And he sayd vnto Iesus. Lord, remember me when thou comest into thy kingdome. And Iesus sayd vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise. And it was about the sixt houre, and there was darkneſse ouer all the earth, vntill the ninth houre, and the Sunne was darkened, and the vayle of the Temple did rent, euen through the middest. And when Iesus had cryed with a loude voyce, he sayde, Father, into thy handes I commend my spirite. And when he thus had said, he gaue vp the ghost. When the Centurion sawe what had happened, hee glorified God, saying, Verily, this was a righteous man. And all the people that came together to that sight, and sawe the things which had happened, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stoode a farre off, beholding these things. And beholde, there was a man named Ioseph, a counseller, and he was a good man and a iust: the same had not consented to the counsell and deede of them, which was of *Arimathea*, a cite of the Iewes, which same also wayted for the kingdome of God. he went vnto Pilate, and begged the body of Iesus, and tooke it downe, and wrapped it in a linnen cloth, and laid it in a sepulchre that was hewen in stone, wherein neuer man before had bene laide. And that day was the preparing of the Sabboth, and the Sabboth drewe on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laide. And they returned, and prepared sweete odours, and oyntments, but rested on

on the Sabboth day, according to the commandement.

¶ *On good Friday.*

The Collect.

ALmightie God, we beseech thee graciously, to behold this thy familie, for the which our Lorde Iesus Christ was contented to be betrayed, and giuen vp into the hands of wicked men, and to suffer death vpon the crosse, who liueth & reigneth with thee and the holy Ghost, now and euer. Amen.

ALmightie and euerlasting God, by whose spirite the whole body of the Churchis gouerned and sanctified, receiue our supplications and prayers, which wee offer before thee for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lord Iesus Christ.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted, and liue: haue mercie vpon all Iewes, Turkes, and Infidels, and Heretiques, and take from them all ignorance, hardnesse of heart and contempt of thy word: and so fetch them home, blessed Lorde, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one folde vnder one shepheard, Christ our Lord, who liueth and reigneth, &c.

The Epistle.

Hebr. 10. THe Lawe (which hath but a shadowe of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect? For would not then those sacrifices haue ceased to haue bene offered, because that the officers once purged, should haue had no more conscience of sinnes? Neuertheless, in those sacrifices is there mention made of sinnes euery yeere. For the blood of oxen and goates cannot take away sinnes. Wherefore, when he commeth into the world, he saith, Sacrifice and offering thou wouldest not haue, but a body hast thou ordeined mee. Burnt offerings for sinne hast thou not allowed. Then said I, Loe, I am here, In the beginning of the booke it is written of me, that I should doe thy will, O God. Aboue, when he saith, Sacrifice and offering, and burnt sacrifices and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the lawe) then saide he, Loe, I am here to doe thy will, O God: he taketh away the first, to establish the later. By the which will

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we are made holy, euen by the offering of the body of Iesus Christ once for all. And euery Priest is ready dayly ministring, and offering oftentimes one maner of oblation, which can neuer take away sinnes. But this man after he hath offered one sacrifice for sinnes, is set downe for euer on the right hand of God, and from hencefoorth tarieth till his foes be made his footestoole. For with one offering hath hee made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when hee tolde before, This is the Testament that I will make vnto them, After those dayes (saith the Lord) I will put my lawes in their heartes, and in their mindes will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offering for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesus, we haue libertie to enter into the holy place, by the newe and liuing way, which he hath prepared for vs through the vaile (that is to say) by his flesh: and seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs drawe nigh with a true heart in a sure faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the felowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

WHen Iesus had spoken these wordes, he went foorth with his disciples ouer the brooke Cedron, where was a garden, into the which he then entred with his disciples. Iudas also which betraied him, knewe the place, for Iesus oft times resorted thither with his disciples. Iudas then (after he had receiued a band of men, and ministers of the high Priestes and Pharises) came thither with lanternes, and firebrands, and weapons. And Iesus knowing all things that should come on him, went foorth, and saide vnto them, Whom seeke ye? They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Iudas also which betraied him, stoode with them. As soone then as hee had said vnto them, I am hee, they went backeward, and fell to the ground. Then asked hee them againe, Whom seeke ye? They saide, Iesus of Nazareth. Iesus answered, I haue tolde

Iohn 18.

you that I am he: if yee seeke me therefore, let these goe their way, that the saying might be fulfilled which hee spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sworde, drewe it, and smote the high Priestes seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my father hath giuen me? Then the companie, and the captaine, and the ministers of the Iewes tooke Iesus, and bound him, and ledde him away to Annas first, for hee was father in lawe to Caiaphas, which was the high Priest the same yeere Caiaphas was he that gaue counsell to the Iewes, that it was expedient that one man should die for the people. And Simon Peter followed Iesus, and so did another disciple: that disciple was knowen to the high Priest, and went in with Iesus vnto the Palace of the high Priest. But Peter stoode at the doore without. Then went out that other disciple (which was knowen to the high Priest) and spake to the damosell that kept the doore, and brought in Peter. Then saide the Damosell that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He saide, I am not. The seruants and ministers stoode there, which had made a fire of coales, for it was colde, and they warmed themselues. Peter also stoode among them, and warmed himselfe. The high Priest then asked Iesus of his disciples, and of his doctrine. Iesus answered him, I spake openly in the world, I euer taught in the Synagogue, and in the Temple, whither all the Iewes haue resorted, and in secrete haue I spoken nothing. Why askest thou me? aske them which heard me, what I saide vnto them: Beholde, they can tell what I saide. When hee had thus spoken, one of the ministers which stoode by, smote Iesus on the face, saying, Answerest thou the high Priest so? Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me? And Annas sent him bound to Caiaphas the high Priest. Simon Peter stoode and warmed himselfe. Then saide they vnto him, Art not thou also one of his disciples? He denied it, and saide, I am not. One of the seruants of the high Priestes (his cousin whose eare Peter smote off) saide vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, and immediatly the cocke crewe, then led they Iesus from Caiaphas into the hall of iudgement: it was in the morning, and they themselues went not into the

iudgement

iudgement hall, leſt they ſhould be defiled, but that they might eate the Paſſeouer. Pilate then went out to them, and ſaide, What accuſation bring you againſt this man? They anſwered and ſaid vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee Then ſaid Pilate vnto them, Take ye him, and iudge him after your owne law. The Iewes therefore ſaide vnto him, It is not lawfull for vs to put any man to death: that the wordes of Ieſus might be fulfilled, which hee ſpake, ſignifying what death he ſhould die. Then Pilate entred into the iudgement hall againe, and called Ieſus, and ſaide vnto him, Art thou the King of the Iewes? Ieſus anſwered, Sayeſt thou that of thy ſelfe, or did other tell it thee of me? Pilate anſwered, Am I a Iewe? thine owne nacion, and high Prieſts haue deliuered thee vnto me: what haſt thou done? Ieſus anſwered, My kingdome is not of this worlde. If my kingdome were of this world, then would my miniſters ſurely fight, that I ſhoulde not be deliuered to the Iewes: but nowe is my kingdome not from hence. Pilate therefore ſaide vnto him, Art thou a King then? Ieſus anſwered, Thou ſayeſt that I am a King. For that cauſe was I borne, and for this cauſe came I into the world, that I ſhould beare witneſſe vnto the trueth: And all that are of the trueth heare my voice. Pilate ſayde vnto him, What thing is trueth? And when hee had ſayd this, hee went out againe vnto the Iewes, and ſayeth vnto them, I finde in him no cauſe at all. Yee haue a cuſtome that I ſhoulde deliuer you one looſe at Eaſter: will ye that I looſe vnto you the King of the Iewes? Then cried they all againe, ſaying, Not him, but Barabbas? The ſame Barabbas was a murtherer. Then Pilate tooke Ieſus therefore, and ſcourged him: and the ſouldiers wounde a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and ſaid, Haile King of the Iewes: and they ſmote him on the face. Pilate went foorth againe, and ſayde vnto them, Beholde, I bring him foorth to you, that yee may know that I finde no fault in him. Then came Ieſus foorth, wearing a crowne of thorne, and a robe of purple. And hee ſayeth vnto them, Beholde the man. When the high Prieſtes and miniſters therefore ſawe him, they cried, Crucifie him, crucifie him. Pilate ſaith vnto them, Take ye him, and crucifie him, for I finde no cauſe in him. The Iewes anſwered him, Wee haue a lawe, and by our lawe he ought to die, becauſe he made himſelfe the ſonne of God. When Pilate heard that ſaying, hee was the more afrayde, and went againe into the

iudgement hall, and said vnto Iesus, Whence art thou? But Iesus gaue him no answere. Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue. Therefore hee that deliuered mee vnto thee, hath the more sinne: and frō thenceforth sought Pilate meanes to loose him But the Iewes cried, saying, If thou let him goe, thou art not Cesars friend. For whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, he brought Iesus foorth, and sate downe to giue sentence, in a place that is called the Pauement, but in the Hebrew tongue, *Gabbatha*. It was the preparing day of Easter, about the sixt houre. And hee saith vnto the Iewes, Beholde your King. They cried, saying, Away with him, away with him: Crucifie him. Pilate saith vnto them, Shall I crucifie your King? The high Priestes answered, We haue no King but Cesar. Then deliuered he him to them to be crucified And they tooke Iesus, and led him away. And he bare his crosse, and went foorth into a place, which is called the place of dead mens skulles, but in Hebrewe, *Golgotha*, where they crucified him and two other with him, on either side one, and Iesus in the middest. And Pilate wrote a title, and put it vpon the crosse. The writing was, *Iesus of Nazareth, King of the Iewes*. This title read many of the Iewes, for the place where Iesus was crucified, was neere to the citie And it was written in Hebrew, Greeke, and Latine Then said the high Priestes of the Iewes to Pilate Write not King of the Iewes, but that he saide, I am King of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Iesus, took his garments, and made foure partes, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon thorowout They saide therefore among themselues, Let vs not diuide it, but cast lottes for it, who shall haue it: that the Scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coate did they cast lottes. And the souldiers did such things in deede. There stood by the crosse of Iesus, his mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene. When Iesus therefore sawe his mother, and the disciple whom he loued, standing, he sayeth vnto his mother, Woman, beholde thy sonne. Then said hee to the disciple, Beholde thy mother. And from that houre the disciple tooke her for his owne. After

these things, Iesus knowing that all things were nowe performed, that the Scripture might be fulfilled, he sayeth, I thirst. So there stood a vessell by, full of vineger: there ore they filled a sponge with vineger, and wound it about with hyssope, and put it to his mouth. Assoone as Iesus then received of the vineger, hee sayd, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabboth, that the bodies shoulde not remaine vpon the crosse on the Sabboth day (for that Sabboth day was an high day) besought Pilate that their legges might bee broken, and that they might be taken downe. Then came the souldiers, and brake the legges of the first, and of the other which was crucified with him: But when they came to Iesus, and sawe that hee was deade already, they brake not his legges, but one of the souldiers with a speare thrust him into the side, and foorthwith there came out blood and water. And hee that sawe it bare recorde, and his recorde is true. And hee knoweth that he sayeth true, that yee might beleeue also. For these things were done, that the Scripture shoulde be fulfilled, Yee shall not breake a bone of him. And againe, another Scripture saveth. They shall looke vpon him whome they have pearced. After this, Ioseph of *Arimathea* (which was a disciple of Iesus, but secretly, for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. He came therefore and tooke the body of Iesus. And there came also Nicodemus (which at the beginning came to Iesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Iesus, and wounde it in linnen clothes with the odours, as the manner of the Iewes is to burie. And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was neuer man laide. There laid they Iesus therefore, because of the preparing of the Sabboth of the Iewes, for the sepulchre was nigh at hand.

¶ *On Easter Euen.*

The Epistle.

IT is better (if the will of God be so) that yee suffer for well doing, then for euill doing: forasmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the spirite. In which spirite hee also went and preached to 1 Pet. 3.

the spirits that were in prison, which sometime had bene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was in preparing: wherein a few, that is to say, eight soules, were saued by the water, like as baptisme also nowe saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hand of God, and is gone into heauen, angels, powers, and might subdued vnto him.

The Gospell.

Matt. 27. WHen the euen was come, there came a rich man of *Arimathea*, named Ioseph, which also was Iesus disciple. He went vnto Pilate, and begged the body of Iesus. Then Pilate commanded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth and layd it in his newe tombe, which hee had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Marie Magdalene, and the other Marie, sitting ouragainst the sepulchre. The next day that followeth the day of preparing, the high Priestes and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceiuer sayd, while he was yet aliue, After three dayes I will rise againe. Commaund therefore that the sepulchre be made sure vntill the third day, least his disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last errour shall be worse then the first. Pilate saide vnto them, Ye haue a watch, goe your way, make it as sure as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

¶ *On Easter day.*

At morning prayer, in stead of the Psalme, O come let &c. *these Anthemes shalbe sung or said.*

CHrist rising againe from the dead, nowe dieth not. Death from henceforth hath no power vpon him. For in that he died, he died but once, to put away sinne: but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God in Christ Iesus our Lord.

CHrist is risen againe, the first fruits of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men doe die, so by Christ all men shall be restored to life.

The

The Collect.

ALmightie God, which through thy onely begotten sonne Iesus Christ, hast ouercome death and opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe, wee may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

IF yee be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God. Set your affection on heauenly things, and not on earthly things. For ye are dead, and your life is hid with Christ in God. When soeuer Christ (which is our life) shall shewe himselfe, then shall ye also appeare with him in glory. Mortifie therefore your earthly members, fornication, vncleannesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of idoles: for which things sake, the wrath of God vseth to come on the children of vnbeliefe, among whom ye walked sometime, when ye lined in them. *Coloss. 3.*

The Gospel.

THe first day of the Sabbothes, came Marie Magdalene early (when it was yet darke) vnto the Sepulchre, and sawe the stone taken away from the graue. Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and saith vnto them, They haue taken away the Lorde out of the graue, and we cannot tell where they haue laide him. Peter therefore went foorth, and that other disciple, and came vnto the sepulchre. They ranne both together, and that other disciple did outrunne Peter, and came first to the sepulchre. And when he had stouped downe, he sawe the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, and sawe the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchre, and he sawe and beleeued. For as yet they knewe not the Scripture, that he should rise againe from death. Then the disciples went away againe to their owne home. *John 20.*

¶ *The Munday in Easter weeke.*

The Collect.

ALmightie God, which through thy onely begotten sonne Iesus Christ hast ouercome death, and opened vnto vs the gate

gate of euerlasting life: we humbly beseech thee that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continual helpe, we may bring ỹ same to good effect, through Iesus Christ our Lord, who liueth & reigneth, &c.

The Epistle.

Actes 10. PEter opened his mouth, and saide, Of a trueth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousnesse, is accepted with him. Ye knowe the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lorde ouer all things: which preaching was published throughout all Iurie (and began in Galile, after the baptisme which Iohn preached) how God anointed Iesus of Nazareth with the holy Ghost, and with power: Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And wee are witnesses of all things which he did in the lande of the Iewes, and at Hierusalem, whom they slewe and hanged on tree. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after hee rose from death. And he commaunded vs to preach vnto the people, and to testifie, that it is hee which was ordeined of God to be the iudge of the quicke and the dead. To him giue all the Prophets witnesse, that through his name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

Luke 24. BEholde, two of the disciples went that same day to a towne called *Emmaus*, which was from Hierusalem about three score furlongs, and they talked together of all the things that had happened. And it chaunced while they communed together, and reasoned, Iesus himselfe drewe neere, and went with them: but their eies were holden that they should not knowe him. And he said vnto them, What maner of communications are these, that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered and saide vnto him, Art thou only a stranger in Hierusalem, and hast not knowen the things which haue chaunced there in these dayes? He said vnto them, What things? And they said vnto him, Of Iesus of Nazareth, which was a Prophet mightie in deede and worde before God, and all the people, and howe the high Priests, & our rulers deliuered him to be condemned to death, and

and haue crucified him: but wee trusted that it had beene hee which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came early vnto the sepulchre, and found not his body, and came, saying that they had seene a vision of Angels, which saide that he was aliue. And certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had saide, but him they sawe not. And he saide vnto them, O fooles and slowe of heart to beleeue all that the Prophets haue spoken! Ought not Christ to haue suffered these things, and to enter into his glory? And hee began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures, which were written of him. And they drewe nigh vnto the towne which they went vnto, and hee made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is far passed. And he went in to tarie with them. And it came to passe, as hee sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, and they knewe him: and he vanished out of their sight. And they saide betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lorde is risen in deede, and hath appeared to Simon. And they tolde what things were done in the way, and howe they knewe him in breaking of bread.

¶ *The Tuesday in Easter weeke.*

The Collect.

ALmightie Father, which hast giuen thine onely sonne to die for our sinnes, and to rise againe for our iustification graunt vs so to put away the leauen of malice and wickednesse, that wee may alway serue thee in pureneſſe of liuing and trueth, through Iesus Christ our Lord.

The Epistle.

YE men and brethren, children of the generation of Abraham: and whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knewe him not, nor yet the voyces of the Prophets, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they found *Actes 13.*

no

no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a sepulchre: But God raised him againe from death the third day. And hee was seene many dayes of them which came with him from Galile to Hierusalem, which are witnesses vnto the people. And we declare vnto you, howe that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs, in that he raised vp Iesus againe, euen as it is written in the second Psalme, Thou art my Sonne, this day haue I begotten thee. As concerning that he raised him vp from death, now no more to returne to corruption, he said on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he saith also in another place, Thou shalt not suffer thine Holy one to see corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on sleepe and was laide vnto his fathers, and sawe corruption. But hee whom God raised againe, sawe no corruption. Be it knowen vnto you therefore (ye men and brethren) that through this man is preached vnto you forgiuenesse of sinnes, & that by him all that beleeue, are iustified from all things, from which ye could not be iustified by the lawe of Moses. Beware therefore, least that fall on you, which is spoken of in the Prophets, Beholde ye despisers, and wonder, and perish ye: For I doe a worke in your dayes, which ye shall not beleeue, though a man declare it vnto you.

The Gospel.

Luke 24. IEsus stoode in the midst of his disciples, and saide vnto them, Peace be vnto you: it is I, feare not. But they were abashed and afraide, and supposed that they had seene a spirite. And he said vnto them, Why are ye troubled? and why doe thoughtes arise in your hearts? Beholde my handes and my feete, that it is euen I my selfe: handle me, and see: for a spirit hath no flesh and bones, as ye see me haue. And when hee had thus spoken, hee shewed them his hands and his feete. And while they yet beleeued not for ioy and wondered, he saide vnto them, Haue ye here any meate? And they offered him a piece of a broyled fish, and of an honie combe. And hee tooke it, and did eate before them. And he saide vnto them, These are the wordes which I spake vnto you, while I was yet with you, that all must needes be fulfilled which were written of me in the lawe of Moses and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstande the Scriptures, and saide

vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the third day, and that repentance & remission of sinnes should be preached in his Name among all nations, and must beginne at Hierusalem. And ye are witnesses of these things.

¶ *The first Sunday after Easter.*

The Collect.

Almighty God, &c. (*As at the Communion on Easter day.*)

The Epistle.

1. Iohn 5

ALl that is borne of God, ouercommeth the worlde. And this is the victorie that ouercommeth the worlde, euen our faith. Who is hee that ouercommeth the worlde, but hee that beleeueth that Iesus is the Sonne of GOD? This Iesus Christ is he that came by water and bloud: not by water onely, but by water and bloud. And it is the spirit that beareth witnesse, because the spirit is trueth. For there are three which beare record in heauen: the Father, the Worde, and the holy Ghost, and these three are one. And there are three which beare record in earth: the Spirit, and Water, and Bloud, and these three are one. If wee receiue the witnesse of men, the witnesse of God is greater. For this is the witnesse of God, that is greater, which hee testified of his Sonne. Hee that beleeueth on the Sonne of God, hath the witnesse in himselfe: Hee that beleeueth not God, hath made him a liar, because hee beleeueth not the record that God gaue of his Sonne. And this is the record, how that God hath giuen vnto vs eternall life, and this life is in his Sonne. He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

The Gospell.

Iohn 20.

THe same day at night, which was the first day of the Sabboths, when the doores were shutte (where the disciples were assembled together for feare of the Iewes) came Iesus, and stood in the middest, and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the Disciples glad when they sawe the Lorde. Then sayd Iesus to them againe, Peace be vnto you. As my Father sent mee, euen so send I you also. And when hee had saide these words, he breathed on them, and sayd vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes yee remit, they are remitted vnto them, and whosoeuers sinnes yee retaine, they are retained.

THE

The Collect.

ALmightie God which hast giuen thine onely Sonne to bee vnto vs both a sacrifice for sinne, and also an ensample of godly life: giue vs the grace that we may alwayes most thankefully receiue that his inestimable benefit, and also dayly endeuor our selues to follow the blessed steps of his most holy life.

The Epistle.

1. Pet. 2. THis is thanke worthy, if a man for conscience toward God endure griefe, and suffer wrong vndeserued. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But & if whē ye do well, ye suffer wrong, & take it patiently, thē is there thanke with God: for hereunto verely were ye called. For Christ also suffered for vs, leaning vs an ensample, that yee should follow his steppes, which did no sinne, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe: when he suffered, he threatened not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, should liue vnto righteousnesse, by whose stripes ye were healed. For yee were as sheepe going astray, but are now turned vnto the shepheard and bishop of your soules.

The Gospell.

Ioh. 10. CHrist said to his disciples, I am the good shepheard. A good shepheard giueth his life for the sheepe. An hired seruant, and hee which is not the shepheard (neither the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe, and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good shepheard, and know my sheepe, and am knowne of mine. As my Father knoweth mee, euen so know I also my Father And I giue my life for the sheepe. And other sheepe I haue, which are not of this folde, them also must I bring, and they shall heare my voice, and there shalbe one folde, and one shepheard.

¶ *The third Sunday after Easter.*

The Collect.

ALmightie God, which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse: Graunt vnto all them, that bee admitted into the fellowshippe of Christes religion, that they may

may eschewe those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Iesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule, and see that you haue honest conuersation among the Gentiles, that whereas they backebite you as euill doers, they may see your good workes, and praise God in the day of visitation. Submit your selues therefore euery man for the Lordes sake, whether it be vnto the King, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laud of them that doe well. For so is the will of God, that with well doing, yee may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloke of maliciousnesse, but euen as the seruants of God. Honour all men, loue brotherly fellowship, feare God, honour the King. 1. Pet. 2.

The Gospell.

IEsus sayd to his disciples, After a while yee shall not see mee, and againe, after a while ye shall see me: for I goe to the Father. Then said some of his disciples betweene themselues, What is this that he saith vnto vs, After a while ye shall not see me and againe, after a while ye shall see me, and that I go to the Father? They said therefore, What is this that he saith, After a while? We can not tell what he saith. Iesus perceiued that they would aske him, and said vnto them, Ye inquire of this betweene your selues, because I saide, After a while yee shall not see me, and againe, after a while yee shall see me. Verely I say vnto you, Yee shall weepe & lament, but contrariwise the world shall reioyce: ye shall sorrow, but your sorrow shall be turned to ioy. A woman when she trauaileth hath sorow, because her houre is come: but assoone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the worlde. And ye now therefore haue sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you. Ioh. 16.

¶ The fourth Sunday after Easter.

The Collect.

ALmightie God, which doest make the mindes of all faithfull men to bee of one will: Graunt vnto thy people, that they may loue the thing which thou commaundest, and desire that

that which thou doest promise, that among the sundry and manifolde changes of the world, our heartes may surely there be fixed, whereas true ioyes are to be founde, through Christ our Lord. Amen.

The Epistle.

Iames 1. EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whome is no variableuesse, neither shadowe of change. Of his owne will begate he vs with the word of trueth, that we should be the first fruits of his creatures. Wherfore, deare brethren, let euery man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God Wherfore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse the worde that is graffed in you, which is able to saue your soules.

The Gospell.

Iohn 16. IEsus saide vnto his disciples, Nowe I goe my way to him that sent me, and none of you asketh me whither I go: but because I haue said such things vnto you, your hearts are full of sorow. Nevertheless, I tell you the trueth it is expedient for you that I goe away: for if I go not away, the comforter will not come vnto you. But if I depart, I will send him vnto you. And when he is come, he will rebuke the world of sinne, and of righteousnesse, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I goe to my Father, and ye shall see me no more. Of iudgement, because the prince of this world is iudged already. I haue yet many things to say vnto you, but ye can not beare them away now. Howbeit, when he is come (which is the spirit of trueth) he will leade you into all trueth. He shall not speake of himselfe, but what soeuer he shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for he shall receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therfore said I vnto you, that he shall take of mine, and shew vnto you.

¶ *The fifth Sunday after Easter.*

The Collect.

LOrd, from whome all good things doe come, graunt vs thy humble seruants, that by thy holy inspiration, we may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ.

The

The Epistle.

SEe that ye be doers of the worde, and not hearers onely, de- *James 1.*
ceiuing your owne selues. For if any man beare the worde, and declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse. For as soone as hee hath looked on himselfe, he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect law of libertie, and continueth therein (& he be not a forgetfull hearer, but a doer of the worke the same shall be happie in his deede. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart: this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The Gospell.

VErely, verely I say vnto you, whatsoeuer ye aske the Father *Iohn 16.*
in my Name, he will giue it you. Hitherto haue ye asked nothing in my Name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbs. The time will come, when I shall no more speake vnto you by prouerbs, but I shall shewe you plainely from my Father. At that day shal ye aske in my Name: And I say not vnto you that I will speake vnto my father for you, for y father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world: againe, I leaue the world, and goe to the Father. His disciples sayde vnto him, Loe, nowe thou talkest plainely and speakest no prouerbe. Nowe are wee sure that thou knowest all things, and needest not that any man should aske thee any question, therefore beleeue wee that thou camest from God. Iesus answered them. Nowe ye doe beleeue: beholde, the houre draweth nigh, and is already come, that ye shall be scattered euery man to his owne, and shall leaue me alone: And yet am I not alone, for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the world shall ye haue tribulation: but be of good cheare, I haue ouercome the world.

The Assension day.

The Collect.

GRaunt wee beseeche thee Almightie God, that like as wee doe beleeue thy onely begotten Sonne our Lord to haue ascended into the heauens: so we may also in heart and minde thither ascend, and with him continually dwell.

The

The Epistle.

Acter 1. IN the former treatise (deare Theophilus) wee haue spoken of all that Iesus began to doe and teach, vntil the day in which he was taken vp, after that hee through the holy Ghost had giuen commandements vnto the Apostles, whom hee had chosen, to whom also hee shewed himselfe a liue after his passion (and that by many tokens) appearing vnto them fourtie dayes, and speaking of the kingdome of God, and gathered them together, and commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, whereof (saith he) ye haue heard of mé For Iohn truely baptized with water, but yee shall be baptized with the holy Ghost, after these fewe dayes. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome of Israel? And he said vnto them, It is not for you to knowe the times or the seasons, which ỹ father hath put in his own power. But ye shall receiue power after the holy Ghost is come vpon you: and ye shall be witnesses vnto me, not onely in Hierusalem, but also in all Iurie, & in Samaria, & euen vnto the worlds end. And when he had spoken these things, while they beheld, he was taken vp on high, and a cloud receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as he went, behold two men stood by them in white apparell, which also said, Ye men of Galile, why stand ye gasing vp into heauen? This same Iesus which is taken vp from you into heauen, shall so come, euen as ye haue seene him goe into heauen.

The Gospel.

Marke 16. IEsus appeared vnto the eleuen as they sate at meate, and cast in their teeth their vnbeliefe and hardnesse of heart, because they beleeued not them which had seene that hee was risen againe from the dead. And he saide vnto them, Goe ye into all the world, and preach the Gospel to all creatures: He that beleeueth and is baptized, shalbe saued: but he that beleeueth not, shalbe damned. And these tokens shall followe them that beleeue: In my Name they shall cast out deuils, they shall speake with newe tongues, they shall driue away serpents, and if they drinke any deadly thing, it shall not hurt them: they shall lay their hands on the sicke, and they shall recouer. So then when the Lord had spoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went foorth and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ The

The Collect.

O God, the King of glory, which hast exalted thine only sonne Iesus Christ with great triumph vnto thy kingdome in heauen: we beseech thee leaue vs not comfortlesse, but send to vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before, who liueth and reigneth, &c.

The Epistle.

THe ende of all things is at hand. Be ye therefore sober, and watch vnto prayer: But aboue all things haue feruent loue among your selues, for loue shall couer the multitude of sinnes. Be ye harberous one to another without grudging. As euery man hath receiued the gift, euen so minister the same one to another, as good ministers of the manifolde graces of God. If any man speak, let him talke as the words of God. If any man minister, let him doe it, as of the abilitie which God ministreth to him, that God in all things may be glorified through Iesus Christ, to whom bee praise and dominion for euer and euer. Amen. 1. Pet. 4.

The Gospel.

WHen the comforter is come, whome I will send vnto you from the Father (euen the Spirite of trueth, which proceedeth of the Father) he shall testifie of me, and yee shall beare witnesse also, because ye haue bene with me from the beginning. These things haue I said vnto you, because ye should not be offended. They shal excommunicate you, yea, the time shal come, that whosoeuer killeth you, will thinke that he doeth God seruice. And such things will they doe vnto you, because they haue not knowen the Father, neither yet me: but these things haue I tolde you, that when the time is come, ye may remember then that I tolde you. Iohn 15.

¶ *Whitsunday.*

The Collect.

GOD, which as vpon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: Grant vs by the same Spirit to haue a right iudgement in all things, & euermore to reioyce in his holy comfort, through the merites of Christ Iesus our Sauiour, who liueth and reigneth with thee in the vnitie of the Spirit, one God world without ende. Amen.

The Epistle.

Acts 2. WHen the fiftie dayes were come to an ende, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had beene the comming of a mightie winde, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had bene of fire, and it sate vpon eche one of them, and they were all filled with the holy Ghost, and began to speake with other tongues, euen as the same spirite gaue them vtterance. Then were dwelling at Hierusalem, Iewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together, and were astonied, because that euery man heard them speake with his owne language. They wondered all, and marueiled, saying among themselues, Beholde, are not all these which speake, of Galile? And how heare we euery man his owne tongue, wherein wee were borne? Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, & of Iurie, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parties of Libya which is beside Cyrene, and strangers of Rome, Iewes, and Proselytes, Cretes, and Arabians: wee haue heard them speake in our owne tongues the great works of God.

The Gospell.

Iohn 14. IEsus said vnto his disciples, If ye loue mee, keepe my commandements, and I wil pray the Father and he shall giue you another comforter, that he may abide with you for euer, euen the Spirit of truth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But yee knowe him, for hee dwelleth with you, and shall be in you. I will not leaue you comfortlesse, but will come to you. Yet a litle while, and the world seeth me no more, but ye see me: for I liue, and ye shal liue. That day shall ye knowe, that I am in my Father, and you in me and I in you. He that hath my commaundements, and keepeth them, the same is he that loueth me. And hee that loueth me, shall be loued of my Father, and I will loue him, and will shewe mine owne selfe vnto him. Iudas sayeth vnto him, (not Iudas Iscariot) Lord, what is done that thou wilt shew thy selfe vnto vs, and not vnto the worlde? Iesus answered, and saide vnto him, If a man loue me, he will keepe my sayings, and my Father will loue him, and we will come vnto him, & dwell with him. Hee that loueth mee not, keepeth not my sayings. And the worde which ye heare, is not mine, but the Fathers

which sent me. These things haue I spoken vnto you, being yet present with you: but the comforter, which is the holy Ghost, whom my Father will send in my Name, he shall teach you all things, and bring al things to your remembrance, whatsoeuer I haue sayd vnto you. Peace I leaue with you, my peace I giue vnto you, not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I sayd vnto you, I goe and come againe vnto you. If ye loued me, ye would verily reioyce, because I sayd, I goe vnto the Father: For the Father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter will I not talke many words vnto you, for the prince of this world commeth and hath nought in me: but that the world may know that I loue the Father. And as the Father giue me commandement, euen so doe I.

The Munday in Whitsun weeke.

The Collect.

GOd which as vpon this day hast taught, &c. *As vpon Whitsunday.*

The Epistle.

THen Peter opened his mouth, and sayd, Of a troeth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousnes, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lorde ouer all things. Which preaching was published throughout all Iurie (and began in Galilee, after the baptisme which Iohn preached) how God anoynted Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And wee are witnesses of all things which he did in the land of the Iewes, and at Hierusalem, whom they slew and hanged on a tree. Him God raised vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commaunded vs to preach vnto the people & to testifie, that it is he which was ordeined of God to be y iudge of quick and dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him shall receiue remission of sinnes. While Peter yet spake these wordes, the holy Ghost Acts 10

full on all them which heard the preaching. And they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speake with tongues and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary a few dayes.

The Gospel.

Iohn 3. SO God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his Sonne into the world to condemne the worlde, but that the world through him might be saued. He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned already, because he hath not beleeued in the Name of the onely begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loued darkenesse more then light, because their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deedes should be reproued. But hee that doeth the trueth, commeth to the light, that his deedes may bee knowen, howe that they are wrought in God.

¶ *The Tuesday in Whitsun weeke.*

The Collect.

God which, &c. *As on Whitsunday.*

The Epistle.

Act. 8. WHen the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn: which when they were come downe, prayed for them, that they might receiue the holy Ghost, for as yet he was come on none of them: But they were baptized only in the Name of Christ Iesus. Then layde they their hands on them, and they receiued the holy Ghost.

t

The Gospel.

Iohn 10. VErily, verily I say vnto you, he that entreth not in by the doore into the sheepe folde, but climeth vp some other way, the same is a thiefe and a murtherer. But hee that entreth in by the doore, is ỹ shepheard of the sheepe: To him the porter openeth, and the sheepe heare his voyce, and hee calleth his

owne sheepe by Name and leadeth them out. And when hee hath sent forth his owne sheepe, he goeth before them, and the sheepe followe him for they know his voyce. A stranger will they not followe, but will flee from him: for they knowe not the voyce of strangers. This Prouerbe spake Iesus vnto them, but they vnderstoode not what things they were which hee spake vnto them. Then sayd Iesus vnto them againe, Verily, verily, I say vnto you, I am the doore of the sheepe: all (euen as many as came before me) are theeues and murtherers: but the sheepe did not heare them. I am the doore, by me if any enter in, he shall be safe, and shall goe in and out, and find pasture. A thiefe commeth not but to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

¶ Trinitie Sunday.

The Collect.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true Faith, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Maiestie, to worship the Vnitie: we beseech thee, that through the stedfastnesse of this faith, we may euermore be defended from all aduersity, which liuest and reignest one God, world without end. Amen.

The Epistle.

AFter this I looked, and beholde, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with me, which sayd, Come vp hither, and I will shew thee things which must be fulfilled hereafter. And immediatly I was in the spirit, and beholde, a seate was set in heauen, and on sate on the seate. And he that sate, was to looke vpon like vnto a Iasper stone, and a Sardine stone. And there was a rainebow about the seate, in sight like vnto an Emerald. And about the seate were foure and twentie seates, and vpon the seates foure and twenty elders sitting, clothed in white raiment, and had on their heads crownes of golde. And out of the seate proceeded lightnings, and thundrings, and voyces. And there were seuen lamps of fire burning before the seate, which are the seuen spirits of God. And before the seate there was a sea of glasse, like vnto Chrystall, and in the midst of the seate, and round about the seate, were foure beasts, full of eyes before and behinde. And the first beast was like a Lyon, and the second beast like a Calfe, and the third beast had a face as a man, *Apoca. 4.*

and the fourth beast was like a flying Egle. And the foure beasts had eche of them sixe wings about him, and they were full of eyes within. And they did not rest day nor night, saying, Holy, holy, holy Lord God Almightie, which was, and is, and is to come. And when those beasts gaue glory, & honour, & thanks to him that sate on the seate (which liueth for euer and euer) the foure and twenty Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthy, O Lord (our God) to receiue glory, and honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The Gospell.

Iohn 3. THere was a man of the Pharises, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and sayd vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man could doe such miracles as thou doest, except God were with him. Iesus answered, and sayd vnto him, Verily, verily I say vnto thee, except a man be borne from aboue, he cannot see the kingdome of God. Nicodemus sayde vnto him, How can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Verily, verily I say vnto thee, Except a man be borne of water, and of the spirit, hee cannot enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. Marueile not thou that I sayde vnto thee, Ye must be borne from aboue. The winde bloweth where it listeth, and thou heareſt the sound thereof, but thou canst not tell whence is commeth, nor whither it goeth: So is euery one that is borne of the spirit. Nicodemus answered, and sayde vnto him, How can these things be? Iesus answered, and sayd vnto him, Art thou a master in Israel, and knoweſt not these things? Verily, verily I say vnto thee, Wee speake that we knowe, and testifie that we haue seene, and ye receiue not our witnesse. If I haue tolde you earthly things, and ye beleeue not, how shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man which is in heauen. And as Moses lift vp the serpent in the wildernesse, euen so must the sonne of man be lift vp, that whosoeuer beleeueth in him perish not, but haue euerlasting life.

¶ THE

The Collect.

GOd, the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandements we may please thee both in will and deede, through Iesus Christ our Lorde.

The Epistle.

DEarely beloued, let vs loue one another, for loue commeth of God and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: For God is loue. In this appeareth the loue of God to vs ward, because that God sent his only begotten Sonne into the worlde, that we might liue through him. Herein is loue, not that wee loued God, but that he loued vs, and sent his Sonne to bee the agreement for our sinnes. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any time. if we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we that wee dwell in him, and he in vs, because hee hath giuen vs of his spirite. And we haue seene, and doe testifie, that the Father sent the sonne to be the Sauiour of the worlde. Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God and he in God. And we haue knowen, and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should trust in the day of iudgement. For as he is, euen so are wee in this world. There is no feare in loue, but perfect loue casteth out feare, for feare hath paine. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If any man say, I loue God, and yet hate his brother, he is a lyar. For how can hee that loueth not his brother whom he hath seen, loue God whom he hath not seene? And this commandement haue we of him, that he which loueth God, should loue his brother also. 1. *Iohn* 4.

The Gospel.

THere was a certaine rich man, which was clothed in purple and fine white, and fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crummes which fell from the rich mans board, and no man gaue vnto him. The dogges came also, and licked his sores. And it fortuned that the begger died, and was caried by the Angel into Abrahams bosome, *Luke* 16.

bosome. The rich man also died, and was buried: and being in hell in torments, he lift vp his eyes, and sawe Abraham a farre off, and Lazarus in his bosome, and he cried, and saide, Father Abraham haue mercy on me, and send Lazarus that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham saide, Sonn, remember that thou in thy life time receiuedst thy pleasure, and contrariwise Lazarus receiued paine, but nowe hee is comforted, and thou art punished. Beyond all this, betweene vs and you there is a great space set, so that they which would goe from hence to you cannot, neither may come from thence to vs. Then he said, I pray thee therefore father, send him to my fathers house (for I haue fiue brethren) for to warne them, lest they come also into this place of torment. Abraham saide vnto him, They haue Moses and the Prophets, let them heare them. And he said, Nay father Abraham, but if one come vnto them from the dead, they will repent. He said vnto him, If they heare not Moses and the Prophets, neither will they beleeue though one rose from death againe.

¶ *The second Sunday after Trinitie.*

The Collect.

LOrd make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer failest to helpe and gouerne them whom thou doest bring vp in thy stedfast loue. Graunt this, &c.

The Epistle.

1. Iohn 3. MArueile not, my brethren, though the world hate you. We know that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslear: and ye know that no manslear hath eternall life abiding in him. Hereby perceiue we loue, because hee gaue his life for vs, and wee ought to giue our liues for the brethren. But who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? My babes, let vs not loue in worde, neither in tongue: but in deede, and in veritie. Hereby we know, that we are of the veritie and can quiet our heartes before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue wee trust to God ward, and whatsoeuer we aske, we receiue of him, because wee keepe his commaundements, and doe those things which are pleasant in his sight: and this is his commande-

commandement, that we beleeue on the name of his Sonne Iesus Christ, and loue one another, as he gaue commandement. And he that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the spirite which he hath giuen vs.

The Gospell.

A Certaine man ordeyned a great supper and bade many, and sent his seruants at supper time, to say to them that were bidden, Come, for all things are nowe readie. And they all at once began to make excuse. The first saide vnto him, I haue bought a Farme, and I must needs go and see it, I pray thee haue me excused. And another said, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And another said I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master worde againe thereof. Then was the goodman of the house displeased, and said to his seruant, Go out quickly into the streetes, and quarters of the citie, and bring in hither the poore and feeble, and the halt, and blinde. And the seruant said, Lord it is done as thou hast commanded, and yet there is roome. And the Lord said vnto the seruant, Goe out into the high waies and hedges, and compel them to come in, that my house may be filled: For I say vnto you, that none of these men which were bidden, shall taste of my supper. *Luke 14.*

¶ *The third Sunday after Trinitie.*

The Collect.

LOrd, we beseech thee mercifully to heare vs, & vnto whome thou hast giuen an heartie desire to pray, graunt that by thy mightie ayde we may be defended, through Iesus Christ our Lord.

The Epistle.

SVbmit your selues euery man one to another, Knit your selues together in lowlinesse of minde: For God resisteth the proud, and giueth grace to the humble. Submit your selues therefore vnder the mightie hand of God, that hee may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Bee sober, and watch: for your aduersarie the deuill, as a roaring Lyon, walketh about, seeking whome hee may deuoure: whome resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glorie by Christ Iesu, shall his owne selfe *1. Pet. 5.*

(after that ye haue suffered a litle affliction) make you perfect, settle, strength and stablith you. To him be glorie and dominion for euer and euer. Amen.

The Gospel.

Luke 15. THen resorted vnto him all the Publicanes and sinners, for to heare him. And the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them. But he put forth this parable vnto them saying. What man among you, hauing an hundred sheepe (if hee lose one of them) doeth not leaue ninetie and nine in the wildernesse, and goeth after that which is lost, vntill he finde it? And when he hath found it, he layeth it on his shoulders with ioy: and assoone as he commeth home, hee calleth together his louers and neighbours, saying vnto them, Reioyce with me, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shalbe in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which needeno repentance. Either what woman, hauing ten groates (if she lose one) doeth not light a candle, and sweepe the house, and seeke diligently till she finde it? And when she hath found it, she calleth her louers and her neighbours together, saying, Reioyce with me, for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ The fourth Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy, increase and multiplie vpon vs thy mercie, that thou being our ruler and guide, wee may so passe through things temporal, that we finally lose not the things eternal. Grant this heauenly Father, for Iesus Christs sake our Lord, Amen.

The Epistle.

Rom. 8. I Suppose that the afflictions of this life, are not woorthie of the glorie which shalbe shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanitie against the will thereof, but for his will, which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For wee knowe, that euery creature groaneth with vs also, and trauaileth in payne, euen vnto this time:

not

not onely it, but we also which haue the first fruites of the spirit, mourne in our selues also, and wait for the adoption of the children of God, euen the deliuerance of our bodies.

The Gospel.

BE ye mercifull, as your father also is mercifull Iudge not, and ye shall not be iudged, Condemne not, and ye shall not be condemned. Forgiue, and ye shall be forgiuen. Giue, and it shall be giuen vnto you, good measure, and prested downe, and shaken together, and running ouer, shall men giue into your bosoms. For with the same measure that ye mete withall, shall other men mete to you againe And he put foorth a similitude vnto them, Can the blind leade the blinde? Doe they not both fall into the ditch? The disciple is not aboue his Master. Euery man shall be perfect, euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Eyther how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? First thou hypocrite, cast out the beame that is in thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye. *Luke 6.*

The first Sunday after Trinitie

The Collect,

GRaunt Lord we beseech thee, that the course of this world may be so peaceably ordered by thy gouernance, that thy congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord. Amen.

The Epistle.

BE ye all of one minde, and of one heart, loue as brethren, be pitifull, be courteous, meeke, not rendring euill for euill, or rebuke for rebuke, but contrariwise blesse, knowing that ye are thereunto called, euen that ye should be heires of the blessing. For he that doth long after life, and loueth to see good dayes, let him refraine his tongue from euill, and his lippes, that they speake no guile. Let him eschewe euill, and do good, let him seeke peace and ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Against, the face of the Lord is ouer them that doe euill. Moreouer, who is he that will harme you, if ye followe that which is good? Yea, happie are ye if any trouble happen vnto you for righteousnesse sake. Be not not afraid for any terrour of them, neither be ye troubled: but sanctifie the Lord God in your hearts. *1. Pet. 3.*

The

The Gospel.

Luke 5. IT came to passe, that (when the people preassed vpon him to heare the word of God) he stood by the lake of Genezareth, and saw two ships stand by the lakes side, but the fishermen were gone out of them and were washing their nets. And he entred into one of the ships (which pertayned to Simon) and prayed him that he would thrust out a litle from the land. And he sate downe, and taught the people out of the ship. When he had left speaking, he sayde vnto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered and sayd vnto him, Master, we haue laboured all night, and haue taken nothing: Neuertheles, at thy commandement I will loose foorth the net. And when they had so done, they inclosed a great multitude of fishes, but their net brake: and they beckened to their fellowes (which were in the other ship) that they should come and helpe them. And they came and filled both ships that they sunke againe. When Simon Peter saw this, he fell downe at Iesus knees, saying, Lord, goe from me, for I am a sinfull man. For he was astonied and all that were with him, at the draught of fishes which they had taken, and so was also Iames and Iohn the sonnes of Zebedee, which were partners with Simon. And Iesus sayd vnto Simon. Feare not, from henceforth thou shalt catch men. And they brought the ships to land, and forsooke all, and followed him.

¶ The first Sunday after Trinitie.

The Collect.

GOd, which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts such loue toward thee, that we loning thee in all things, may obtaine thy promises which excede all that we can desire, through Iesus Christ our Lord.

The Epistle.

Rom. 6. KNow ye not, that all we which are baptized in Iesus Christ, are baptized to die with him? Wee are buried then with him by baptisme for to die, that likewise as Christ was raised from death by the glory of the Father, euen so we also should walke in a newe life. For if we be graffed vnto death like vnto him, euen so shall wee be partakers of the holy resurrection: knowing this, that our old man is crucified with him also, that the body of sinne might vterly be destroyed, that henceforth we should not be seruants vnto sinne. For he that is dead, is iustified from sinne. Wherefore, if we be dead with Christ,

Christ, we beleeue that we shall also liue with him, knowing that Christ being rayſed from death, dieth no more. Death hath no more power ouer him. For as touching that hee died, he died concerning ſinne once: and as touching that he liueth, he liueth vnto God. Likewiſe conſider ye alſo, that ye are dead as touching ſinne: but are aliue vnto God, through Ieſus Chriſt our Lord.

The Goſpel.

IEſus ſayd vnto his diſciples, Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſes yee cannot enter into the kingdome of heauen. Ye haue heard that it was ſayd vnto them of olde time, Thou ſhalt not kill: whoſoeuer killeth, ſhall be in danger of iudgement. But I ſay vnto you, that whoſoeuer is angrie with his brother (vnadui ſedly) ſhall be in danger of iudgement. And whoſoeuer ſaith vnto his brother, Racha, ſhall be in daunger of a counſell. But whoſoeuer ſayth, Thou foole, ſhall be in daunger of hell fire Therefore, if thou offereſt thy gift at the altar, and there remembreſt that thy brother hath ought againſt thee, leaue there thine offering before the altar, and goe thy way firſt and bee reconciled to thy brother, and then come and offer thy gift Agree with thine aduerſarie quickly, while thou art in the way with him, leaſt at any time the aduerſary deliuer thee to the iudge, and the iudge deliuer thee to the miniſters, & then thou be caſt into priſon: Verily I ſay vnto thee, thou ſhalt not come out thence, till thou haſt paid the vttermoſt farthing. *Matt. 5.*

¶ *The ſeuenth Sunday after Trinitie.*

The Collect.

LOrd of all power and might, which art the authour and giuer of all good things, graffe in our hearts the loue of thy name, increaſe in vs true religion, nouriſh vs with all goodneſſe, and of thy great mercy keepe vs in the ſame, through Ieſus Chriſt our Lord.

The Epiſtle.

I Speake groſly, becauſe of the infirmity of your fleſh. As ye haue giuen your members ſeruants to vncleanneſſe, and to iniquitie (from one iniquitie to another) euen ſo now, giue ouer your members ſeruants vnto righteouſneſſe, that yee may be ſanctified For when ye were ſeruants of ſinne, ye were void of righteouſneſſe. What fruite had yee then in thoſe things, whereof ye are now aſhamed? for the ende of thoſe things is death. But nowe are ye deliuered from ſinne, and made the ſeruants *Rom. 6.*

seruants of God, and haue your fruite to be sanctified, and the ende euerlasting life. For the reward of sinne is death, but eternall life is the gift of God through Iesus Christ our Lord.

The Gospel.

Marke 8. IN those dayes, when there was a very great company, & had nothing to eate, Iesus called his disciples vnto him, and sayd vnto them, I haue compassion on the people, because they haue bene nowe with me three dayes, and haue nothing to eate, and if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where should a man haue bread here in the wildernes to satisfie these? And he asked them, Howe many loaues haue ye? They sayd seuen. And he commanded the people to sit downe on the ground. And hee tooke the seuen loaues, and when he had giuen thanks, he brake, and gaue to his disciples to be set before them. And they did set them before the people. And they had a fewe small fishes, and when he had blessed, he commaunded them also to be set before them. And they did eate, and were sufficed. And they tooke vp of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousand. And he sent them away.

¶ *The eight Sunday after Trinitie.*

The Collect.

GOd, whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs, through Iesus Christ our Lord.

The Epistle.

Rom. 8. BRethren, we are debters, not to the flesh, to liue after the flesh. For if ye liue after the flesh, ye shall die. But if ye through the spirit, doe mortifie the deedes of the body, ye shall liue. For as many as are led by the spirit of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more: but ye haue receiued the spirit of adoption, whereby ye crie *Abba*, father. The same spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer with him, that we may be also glorified together with him.

The Gospel.

Mat. 7. BEware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues: Ye shall

know

know them by their fruites. Doe men gather grapes of thornes or figs of thistles? Euen so, euery good tree bringeth foorth good fruites: but a corrupt tree bringeth forth euil fruites. A good tree cannot bring forth bad fruites, neither can a bad tree bring foorth good fruites. Euery tree that bringeth not foorth good fruite, is hewen downe and cast into the fire. Wherefore, by their fruites ye shall know them. Not euery one that saith vnto mee, Lord, Lord, shall enter into the kingdome of heauen: but hee that doeth the will of my father which is in heauen, he shall enter into the kingdome of heauen.

¶ *The ninth Sunday after Trinitie.*

The Collect.

GRaunt to vs Lord, we beseech thee, the spirit to thinke and do alwayes such things as be rightfull that we which cannot be without thee, may by thee bee able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

BRethren, I woulde not that yee should bee ignorant howe that our fathers were all vnder the cloude, and all passed through the Sea, and were all baptized vnder Moses in the cloude, and in the Sea and did all eate of one spirituall meate, and did all drinke of one spirituall drinke: and they dranke of the spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are examples to vs, that we should not lust after euill things, as they lusted: and that ye should not be worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twentie thousand. Neither let vs tempt Christ, as some of them tempted, and were destroied of serpents. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whom the ends of the worlde come vpon. Wherefore, let him that thinketh he standeth take heede least he fall. There hath none other tentation taken you, but such as followeth the nature of man. But God is faithfull, which shal not suffer you to bee tempted aboue your strength, but shal in the midst of temptation make a way, that ye may be able to beare it. 1. Cor. 10

The

The Gospel.

Luke 16. IEsus saide vnto his disciples, There was a certaine rich man which had a steward, and the same was accused vnto him, that he had wasted his goods And he called him, and said vnto him, Howe is it that I heare this of thee? Giue accounts of thy stewardship, for thou maiest be no longer steward. The steward said within himselfe, What shall I doe? for my master taketh away from me the stewardship: I cannot digge, and to begge I am ashamed, I wote what to doe, that when I am put out of the stewardship, they may receiue mee into their houses. So when he had called all his masters detters together, he saide vnto the first, How much owest thou vnto my master? And he said, An hundreth tunnes of oyle. And he saide vnto him, Take thy bill, and sit downe quickly, and write downe fiftie. Then said he to another, Howe much owest thou? And hee saide, An hundreth quarters of wheate. He said vnto him, Take thy bill, and write foure score. And the Lord cõmended the vniust steward, because he had done wisely: For the children of this world are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when yee shall haue neede, they may receiue you into euerlasting habitations.

¶ *The tenth Sunday after Trinitie.*

The Collect.

LEt thy mercifull eares, O Lord, be open vnto the prayers of thy humble seruants: And that they may obteine their petitions, make them to aske such things as shal please thee, through Iesus Christ our Lord.

The Epistle.

1. Cor. 12. COncerning spirituall things, brethren, I would not haue you ignorant. Ye know that yee were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherefore I declare vnto you, that no man speaking by the spirite of God, defieth Iesus. Also no man can say that Iesus is the Lorde, but by the holy Ghost. There are diuersities of giftes, yet but one spirit. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, & yet but one God, which worketh all in all. The gift of the spirit is giuen to euery man to edifie withall. For to one is giuen through the spirite, the vtterance of wisedome, to another is giuen the vtterance of knowledge by the same spirite, to another is giuen faith by the same spirite, to another the gift of healing by the same

same spirit, to another power to do miracles, to another to prophecie, to another iudgement to discerne spirites, to another diuers tongues, to another the interpretation of tongues: And these all worketh the selfe same spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

AND when he was come neere to Hierusalem, he beheld the citie, and wept on it, saying, If thou haddest knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heede: but nowe are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee rounde, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee: And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and beganne to cast out them that solde therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but ye haue made it a denne of theeues. And he taught dayly in the Temple. Luke 19

¶ *The xi Sunday after Trinitie.*

The Collect.

GOd, which declarest thy Almightie power, most chiefly in shewing mercie and pitie, giue vnto vs abundantly thy grace: that we running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

BRethren, as pertaining to the Gospel, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine. For first of all, I deliuered vnto you that which I receiued, howe that Christ died for our sinnes, agreeing to the Scriptures: and that hee was buried, and that he rose againe the third day, according to the Scriptures, and that hee was seene of Cephas, then of the twelue. After that he was seene of moe then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared he to Iames, then to all the Apostles. And last of all, he was seene of me, as of one that was borne out of due time. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the Congregation 1. Cor. 15.

of God But by the grace of God, I am that I am: and his grace which is in me was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore whether it were I or they, so we preached, and so ye haue beleeued.

The Gospel.

Luke 18. CHrist tolde this parable vnto certaine which trusted in themselues, that they were perfect, and despised other. Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tithe of all that I possesse. And the Publicane standing afarre off, would not lift vp his eyes to heauen, but smote his breft, saying, God be mercifull to me a sinner, I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth himselfe shall be brought lowe: and he that humbleth himselfe, shall be exalted.

¶ The xii. Sunday after Trinitie.

The Collect.

ALmightie and euerlasting God, which art alwayes more ready to heare, then we to pray, and art wont to giue more then either we desire or deserue: powre downe vpon vs the abundance of thy mercie, forgiuing vs those things whereof our conscience is afraide, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus, &c.

The Epistle.

2. Cor. 3. SVch trust haue we through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if wee be able vnto any thing, the same commeth of God, which hath made vs able to minister the newe Testament, not of the letter but of the spirit: for the letter killeth, but the spirit giueth life. If the ministration of death, through the letters figured in stones was glorious, so that the children of Israel could not beholde the face of Moses for the glory of his countenance (which glory is done away) why shall not the ministration of the spirite, be much more glorious? For if the ministration of condemnation be glorious, much more doeth the ministration of righteousnesse exceede in glory.

The Gospel.

Marke 7. IEsus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galile, through the middes of the coastes of the

the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speech, and they prayed him to put his hand vpon him. And when he had taken him aside from the people, he put his fingers into his eares, and did spette, and touched his tongue, and looked vp to heauen, and sighed, and said vnto him, *Ephata*, that is to say, Be opened. And straightway his eares were opened, & the string of his tongue was loosed and he spake plaine. And hee commaunded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, Hee hath done all things well, hee hath made both the deafe to heare, and the dumbe to speake.

¶ *The xiii. Sunday after Trinitie.*

The Collect.

ALmightie and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: grant we beseech thee, that we may so runne to thy heauenly promises, that wee faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

TO Abraham and his seed were the promises made. He saith not, In his seeds, as many: but, In thy seed, as of one, which is Christ. This I say, that the law which began afterward beyond foure hundreth & thirtie yeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the law, it commeth not nowe of promise: But God gaue it to Abraham by promise. Wherefore then serueth the law? The law was added because of transgression (till the seede came, to whome the promise was made) and it was ordeined by Angels in the hand of a mediatour. A mediatour is not a mediatour of one, but God is one. Is the law then against the promise of God? God forbid. For if there had bene a law giuen, which could haue giuen life, then no doubt righteousnesse should haue come by the law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue. *Galat. 3.*

The Gospell.

HAppie are the eyes which see the things that yee see. For I tell you that many Prophets and Kings haue desired to see those things which yee see, and haue not seene them, and to heare those things which yee heare, and haue not heard them. *Luke 10.*

And beholde, a certeine Lawyer stoode vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? He said vnto him, What is written in the Law? How readest thou? And he answered, and said, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And he saide vnto him, Thou hast answered right: this doe, and thou shalt liue. But he, willing to iustifie himselfe, said vnto Iesus, And who is my neighbour? Iesus answered, and said, A certeine man descended from Hierusalem to Iericho, and fell among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chanced, that there came downe a certeine Priest that same way, and when he saw him, he passed by. And likewise a Leuite (when he was nigh to the place) came and looked on him, and passed by. But a certeine Samaritane, as he iourneyed, came vnto him, and when he saw him, he had compassion on him, and went to, and bound vp his woundes, and powred in oile and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow when he departed, he tooke out two pence and gaue them to the host, and said vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three thinkest thou was neighbour vnto him that fell among the theeues? And he saide vnto him, Hee that shewed mercie on him. Then saide Iesus to him, Goe and doe thou likewise.

¶ The fourteenth Sunday after Trinitie.

The Collect.

ALmightie and euerlasting God, giue vnto vs the increase of faith, hope, and charitie: and that wee may obteine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle.

Galat. 5.

I Say, walke in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to another, so that ye cannot doe whatsoeuer yee would. But and if yee be led of the spirit then are ye not vnder the law. The deedes of the flesh are manifest, which are these: adulterie, fornication, vncleannesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sectes, enuie, murther, drunkennesse,

kennesse, gluttonie, and such like: Of the which I tell you before, as I haue tolde you in times past, that they which commit such things, shall not bee inheritours of the kingdome of God. Contrarily, the fruit of the spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no law. They truely that are Christes, haue crucified the flesh, with the affections and lusts.

The Gospell.

AND it chanced, as Iesus went to Hierusalem, that hee passed thorow Samaria, and Galilee. And as he entred into a certeine towne, there met him tenne men that were Lepers, which stood afarre off, and put forth their voices, and said, Iesus master, haue mercie on vs. When he saw them, he said vnto them, Goe shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when he saw that he was cleansed, turned backe againe and with a loud voice praised God, and fell downe on his face at his feet, and gaue him thankes: and the same was a Samaritane. And Iesus answered, and said, Are there not tenne cleansed? But where are those nine? There are not found that returned to giue God praise, saue only this stranger. And he said vnto him, Arise, goe thy way, thy faith hath made thee whole. *Luke. 17.*

¶ The xv. Sunday after Trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy Church with thy perpetuall mercie: and because the frailtie of man without thee can not but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

YEe see howe large a letter I haue written vnto you with mine owne hand. As many as desire with outwarde appearance to please carnally, the same constraine you to be circumcised, onely least they shoulde suffer persecution for the crosse of Christ. For they themselues which are circumcised, keepe not the lawe, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lorde Iesus Christ, whereby the world is crucified vnto mee, and I vnto the world. For in Christ Iesu, neither circumcision auaileth any thing at all, nor vncircumcision, but a newe creature. And as many as walke according vnto this rule, peace bee on them, and mercie, and vpon Israel *Gal. 6.*

that perteineth to God. From henceforth let no man put mee to businesse. For I beare in my body the markes of the Lord Iesus. Brethren, the grace of our Lorde Iesus Christ be with your spirit. Amen.

The Gospell.

Matth. 6. NO man can serue two masters: for either hee shall hate the one, & loue the other, or els leane to the one, and despise the other. Ye cannot serue God & Mammon Therfore I say vnto you, Be not carefull for your life, what ye shall eat or drinke, nor yet for your body, what raiment ye shall put on. Is not the life more woorth then meat? and the body more of value then raiment? Behold the foules of the aire, for they sow not, neither do they reape nor carie into the barnes, & your heauenly father feedeth them. Are ye not much better then they? Which of you (by taking carefull thought) can adde one cubite vnto his stature? And why care ye for raiment? Consider the Lilies of the field how they grow, they labour not, neither do they spin: and yet I say vnto you, that euen Solomon in all his royalty was not clothed like one of these. Wherfore, if God so clothe the grasse of the field (which though it stand to day, is to morrow cast into the fornace) shall he not much more do the same for you, O ye of litle faith? Therefore take no thought, saying, What shall we eate, or what shall we drinke, or wherewith shall we be clothed? (After all these things doe the Gentiles seeke) For your heauenly father knoweth that yee haue need of all these things. But rather seeke yee first the kingdome of God, and the righteousnesse thereof, and all these things shall be ministred vnto you. Care not then for the morrow, for the morrow day shall care for it selfe. Sufficient vnto the day is the trauaile thereof.

¶ *The xvi. Sunday after Trinitie.*

The Collect.

LOrd we beseech thee, let thy continuall pitie cleanse and defend thy congregation: and because it cannot continue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Ephes. 3. I Desire that yee faint not because of my tribulations, that I suffer for your sakes, which is your praise. For this cause I bow my knees vnto the father of our Lorde Iesus Christ, which is father of all that is called father in heauen and in earth, that he would graunt you according to the riches of his glory, that ye may be strengthened with might by his spirit in the inner man,

man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might be able to comprehend with all Saincts, what is the breadth, length, depth, and height, and to knowe the excellent loue of the knowledge of Christ, that yee might be fulfilled with all fulneſſe, which commeth of God. Vnto him that is able to doe exceeding abundantly, aboue al that we aske or thinke, according to the power that worketh in vs, be praiſe in the congregation by Christ Ieſus, throughout all generations from time to time. Amen.

The Goſpel.

AND it fortuned, that Ieſus went into a citie called Naim, and many of his Diſciples went with him, and much people. When he came nigh to the gate of the citie, beholde, there was a dead man caried out, which was the onely ſonne of his mother, and ſhe was a widowe, and much people of the citie was with her. And when the Lord ſawe her, he had compaſſion on her, and ſaid vnto her, Weepe not. And he came nigh, and touched the coffin: And they that bare him, ſtood ſtill. And he ſaid, Yong man, I ſay vnto thee, Ariſe: And he that was dead, ſate vp, and began to ſpeake: and hee deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, ſaying, A great Prophet is riſen vp among vs, and God hath viſited his people. And this rumour of him went foorth throughout all Iurie, and throughout all the regions which lie round about. *Luke 7.*

§ The xvii. Sunday after Trinitie.

The Collect,

LOrd, we pray thee, that thy grace may alwayes preuent and followe vs, and make vs continually to be giuen to all good workes, through Ieſus Christ our Lord.

The Epiſtle.

I (Which am a priſoner of the Lords) exhort you, that yee walke worthy of the vocation wherewith yee are called, with all lowlineſſe and meekenеſſe, with humbleneſſe of minde, forbearing one another through loue, & be diligent to keepe the vnitie of the ſpirite through the bond of peace, being one body and one ſpirite, euen as ye are called in one hope of your calling. Let there be but one Lorde, one faith, one baptiſme, one God and father of all, which is aboue all, & through all, & in you all. *Ephes. 4.*

The Goſpel.

IT chanced, that Ieſus went into the houſe of one of the chiefe Phariſes, to eate bread on the Sabboth day, and they watched *Luke 14.*

watched him. And beholde, there was a certaine man before him, which had the dropsie. And Iesus answered, and spake vnto the Lawyers and Pharises, saying, Is it lawfull to heale on the Sabboth day? And they held their peace. And hee tooke him, and healed him, and let him goe, and answered them, saying, Which of you shall haue an asse or an oxe fallen into a pit, and will not straightway pull him out on the Sabboth day? And they coulde not answere him againe to these things. He put foorth also a similitude to the ghestes, when he marked howe they preassed to be in the highest roomes, and saide vnto them, When thou art bidden to a wedding of any man, sit not downe in the highest roome, least a more honourable man then thou be bidden of him, and he (that bade him and thee) come and say to thee, Giue this man roome, and thou beginne with shame to take the lowest roome. But rather when thou art bidden, goe and sit in the lowest roome, that when he that bade thee commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall be brought lowe, and hee that humbleth himselfe, shalbe exalted.

¶ *The xviii. Sunday after Trinitie.*

The Collect.

LOrd, we beseech thee, graunt thy people grace to auoide the infections of the deuil, and with pure heart and minde to followe thee the onely God, through Iesus Christ our Lord.

The Epistle.

1 *Cor.* 1. I Thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things ye are made rich by him, in all vtterance, and in all knowledge, by the which things the testimonie of Iesus Christ was confirmed in you. So that ye are behinde in no gift, wayting for the appearing of our Lord Iesus Christ, which also shall strengthen you to the end, that ye may be blamelesse in the day of the comming of our Lord Iesus Christ.

The Gospel.

Matt. 22. WHen the Pharises had heard that Iesus had put the Sadducees to silence, they came together, and one of them (which was a Doctour of lawe) asked him a question, tempting him, and saying, Master, which is the greatest commaundement in the lawe? Iesus saide vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest commaundement. And the

second

second is like vnto it: Thou shalt loue thy neighbour as thy selfe in these two commandements hang all the lawe and the Prophets. While the Pharises were gathered together, Iesus asked them, saying, What thinke ye of Christ? Whose sonne is he? They saide vnto him, The sonne of Dauid. He said vnto them, Howe then doeth Dauid in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand till I make thine enemies thy footestoole? If Dauid then call him Lord, howe is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

¶ The xix. Sunday after Trinitie.

The Collect.

O God, for as much as without thee wee are not able to please thee, graunt that the working of thy mercy may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

THis I say, and testifie through the Lord, that ye henceforth walke not as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnes of their hearts, which being past repentance, haue giuen themselues ouer vnto wantonnes, to worke all maner of vncleannes. euen with greedines But ye haue not so learned Christ: If so be that yee haue heard of him, and haue beene taught in him, as the trueth is in Iesus (as concerning the conuersation in times past) to lay from you the olde man, which is corrupt, according to the deceiueable lustes: to be renued also in the spirit of your minde, and to put on that newe man, which after God is shapen in righteousnes, and true holines. Wherefore, put away lying, and speake euery man trueth vnto his neighbour, for as much as wee are members one of another. Be angry and sinne not: let not the Sunne goe downe vpon your wrath, neither giue place to the backebiter. Let him that stole, steale no more, but let him rather labour with his hands the thing which is good, that hee may giue vnto him that needeth. Let no filthie communication proceede out of your mouth, but that which is good to edifie withall, as oft as neede is, that it may minister grace vnto the hearers, and grieue not the holy Spirit of God, by whom ye are sealed vnto the day of redemption. Let all bitternesse, and fiercenesse, *Ephes. 4.*

and

and wrath, and roaring, and cursed speaking be put away from you, with all maliciousnesse. Be yee courteous one to another, mercifull, forgiuing one another, euen as God for Christes sake hath forgiuen you.

The Gospel.

Matth. 9. IEsus entred into a ship, and passed ouer, and came into his owne citie: and beholde, they brought to him a man sicke of the palsie, lying in a bed. And when Iesus sawe the faith of them, hee saide to the sicke of the palsie, Sonne, be of good cheare, thy sinnes be forgiuen thee. And beholde, certaine of the Scribes said within themselues, This man blasphemeth. And when Iesus sawe their thoughts, he saide, Wherefore thinke ye euill in your hearts? Whether is it easier to say, Thy sinnes be forgiuen thee? or to say, Arise and walke? But that yee may knowe that the sonne of man hath power to forgiue sinnes in earth: then saith he to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thine house. And hee arose and departed to his house. But the people that sawe it, marueiled and glorified God, which had giuen such power vnto men.

¶ *The xx. Sunday after Trinitie.*

The Collect.

ALmightie and mercifull God, of thy bountifull goodnesse keepe vs from all things that may hurt vs: that wee being ready both in body and soule, may with free heartes accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Ephes. 5. TAke heede therefore howe ye walke circumspectly, not as vnwise, but as wise men, redeeming the time because the daies are euill. Wherefore, be ye not vnwise, but vnderstand what the will of the Lorde is, and be not drunken with wine, wherein is excesse: but be filled with the spirit, speaking vnto your selues in Psalmes and Hymnes, and spirituall songs, singing and making melodie to the Lorde in your hearts, giuing thankes alway for all things vnto God the father, in the name of our Lord Iesus Christ, submitting your selues one to an other in the feare of God.

The Gospel.

Matth. 22. IEsus saide vnto his disciples, The kingdome of heauen is like vnto a man that was a King, which made a mariage for his sonne, and sent foorth his seruants to call them that were bidden to the wedding, and they would not come. Againe hee sent forth

foorth other seruaunts, saying, Tell them which are bidden, Beholde, I haue prepared my dinner, mine oxen & my fatlings are killed, and all things are ready, come vnto the mariage. But they made light of it, and went their wayes, one to his farme place, another to his marchandize, and the remnant tooke his seruants, and intreated them shamefully, and slewe them. But when the King heard thereof, hee was wroth, and sent foorth his men of warre, and destroyed those murtherers, and burnt vp their citie. Then said he to his seruants, The mariage in deed is prepared, but they which were bidden, were not worthy, Go ye therefore out into the hie wayes, and as many as ye finde, bid them to the mariage. And the seruants went foorth into the hie wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with ghests. Then the King came to see the ghestes, and when hee spied there a man which had not on a wedding garment, he said vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speechlesse. Then saide the King to the ministers, Take and binde him hand & foot, and cast him into vtter darkenesse, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

¶ *The xxi. Sunday after Trinitie.*

The Collect.

GRaunt we beseech thee mercifull Lord, to thy faithfull people, pardon & peace that they may be clensed from al their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

MY brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, that ye may stand against all the assaults of the deuill. For we wrestle not against blood and flesh, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that yee may be able to resist in the euill day, & stand perfect in all things. Stand therefore, and your loynes gird with the trueth, hauing on the brestplate of righteousnesse, and hauing shoes on your feete, that yee may be prepared for the Gospell of peace. Aboue all, take to you the shield of faith, wherewith yee may quench all the fierie dartes of the wicked: and take the helmet of saluation, and the sworde of the spirit: which is the worde of God. Ephes. 6.

And

And pray alwayes with all manner prayer and supplication in the spirit, and watch thereunto with all instance and supplication, for all Saints, and for mee, that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the secrets of the Gospell (whereof I am a messenger in bondes) that therein I may speake freely, as I ought to speake.

The Gospell.

Iohn 4. THere was a certeine Ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Iesus was come out of Iurie into Galilee, he went vnto him, and besought him that he would come downe and heale his sonne: for he was euen at the point of death. Then said Iesus vnto him, Except ye see signes and wonders ye will not beleeue. The Ruler said vnto him, Sir, come downe or euer that my sonne die. Iesus saith vnto him, Go thy way, thy sonne liueth. The man beleeued the word that Iesus had spoken vnto him, and he went his way. And as he was going downe the seruants met him, and tolde him, saying, Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the father knewe that it was the same houre in the which Iesus saide vnto him, Thy sonne liueth. And he beleeued and all his housholde. This is againe the second miracle that Iesus did, when he was come out of Iurie into Galilee.

¶ *The xxii. Sunday after Trinitie.*

The Collect.

LOrd we beseech thee to keepe thy housholde the Church in continuall godlinesse, that through thy protection it may be free from al aduersities, & deuoutly giuen to serue thee in good works, to the glory of thy name, through Iesus Christ our Lord.

The Epistle.

Phil. 1. IThanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because yee are come into the fellowship of the Gospell, from the first day vntill now: and am surely certified of this, that hee which hath begunne a good worke in you, shall performe it, vntill the day of Iesus Christ, as it becommeth me that I shoulde so iudge of you all, because I haue you in my heart, forasmuch as yee are all companions of grace with me, euen in my bonds and in the defending and establishing of the Gospell. For God is my record, how greatly I long after you all, from the very heart roote in Iesus Christ. And this I pray, that your loue may encrease yet more

more and more in knowledge, and in all vnderstanding, that ye may accept the things that are most excellent, that yee may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospell.

PEter saide vnto Iesus, Lorde, how oft shall I forgiue my brother if he sinne against me? till seuen times? Iesus saith vnto him, I say not vnto thee vntill seuen times: but seuentie times seuen times. Therefore is the kingdome of heauen likened vnto a certeine man that was a king, which would take accounts of his seruants. And when he had begun to reckon, one was brought vnto him, which ought him ten thousand talents: but forasmuch as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The seruant fell downe, & besought him saying, Sir, haue patience with me, & I will pay thee all. Then had the Lord pitie on that seruant, and loosed him, & forgaue him the debt. So the same seruaunt went out, and founde one of his fellowes, which ought him an hundred pence; & he laid hands on him, & tooke him by the throte, saying, Pay that thou owest. And his fellow fell downe, and besought him, saying, Haue patience with me, and I will pay thee all. And he would not, but went & cast him into prison, till hee should pay the debt. So when his fellowes sawe what was done, they were verie sorie, and came and tolde vnto their Lorde all that had happened. Then his Lorde called him, and saide vnto him, O thou vngracious seruaunt, I forgaue thee all that debt when thou desiredst mee: shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee? And his Lorde was wroth, and deliuered him to the Gailers, till hee should pay all that was due vnto him. So likewise shall my heauenly Father doe also vnto you, if yee from your hearts forgiue not (euery one his brother) their trespasses. Matt. 18.

¶ *The xxiii. Sunday after Trinitie.*

The Collect.

GOd our refuge and strength, which art the author of all godlinesse, be ready to heare the deuout prayers of the church: and graunt that those things which we aske faithfully, we may obteine effectually, through Iesus Christ our Lord.

The Epistle.

BRetheren, be followers together of mee, and looke on them which walke euen so as yee haue vs for an ensample. For many Phil. 3.

many walke (of whome I haue tolde you often, and now tell you weeping) that they are the enemies of the crosse of Christ, whose ende is damnation, whose belly is their god, and glorie to their shame, which are worldly minded. But our conuersation is in heauen, from whence wee looke for the Sauiour, euen the Lord Iesus Christ, which shall chaunge our vile bodie, that hee may make it like vnto his glorious body, according to the working whereby hee is able also to subdue all things vnto himselfe.

The Gospell.

Mat.22. THen the Pharisees went out, and tooke counsell how they might tangle him in his wordes. And they sent out vnto him their disciples with Herods seruaunts, saying, Master, wee know that thou art true, and teachest the way of God truely, neither carest thou for any man, for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou? Is it lawfull that tribute be giuen to Cesar, or not? But Iesus perceiuing their wickednes, said, Why tempt ye me ye hypocrites? shew me the tribute money. And they tooke him a peny, and he said vnto them, Whose is this image and superscription? They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar, the things which are Cesars, and vnto God those things which are Gods. When they heard these wordes, they maruailed, and left him, and went their way.

¶ The xxiiii. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee alloile thy people from their offences, that through thy bountifull goodnesse, we may be deliuered from the bondes of all those sinnes, which by our frailtie wee haue committed, Grant this, &c.

The Epistle.

Coloss.1. WE giue thankes to God the Father of our Lorde Iesus Christ, alwayes for you in our prayers. For we haue heard of your faith in Christ Iesus, and of the loue which yee beare to all Saints, for the hopes sake which is laid vp in store for you in heauen. Of which hope yee heard before by the true word of the Gospell, which is come vnto you, euen as it is into all the worlde, and is fruitfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God, through the trueth, as yee learned of Epaphra our deare fellowe seruaunt, which is for you a faithfull minister of Christ,

Christ, which also declared vnto vs your loue. which ye haue in the spirit. For this cause we also, euer since the day we heard of it, haue not ceased to pray for you, and to desire that yee might be fulfilled with the knowledge of his will, in all wisdome and spirituall vnderstanding, that ye might walke worthy of ℣ Lord, that in all things ye may please, being fruitful in all good works, and increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience & long suffring, with ioyfulnes, giuing thanks vnto the Father, which hath made vs meete to be partakers of ℣ inheritance of Saints in light.

The Gospel.

WHile Iesus spake vnto the people, beholde, there came a certaine ruler, and worshipped him, saying, My daughter is euen now deceassed, but come and lay thy hand vpon her, & she shall liue. And Iesus arose, and followed him, and so did his disciples And beholde, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his vesture. For she saide within her selfe, If I may touch but euen his vesture onely, I shalbe safe. But Iesus turned him about, and when he sawe her, he said, Daughter be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the Rulers house, and sawe the minstrels and people making a noyse, he saide vnto them, Get you hence, for the maide is not dead, but sleepeth. And they laughed him to scorne. But when the people were put foorth, he went in, and tooke her by the hand, and said, Damosell, arise. And the damosell arose. And this noise was abroade in all that land. *Matth. 9.*

℣ *The xxv. Sunday after Trinitie.*

The Collect.

STirre vp, we beseech thee, O Lord, the willes of thy faithfull people, that they plenteously bringing foorth the fruite of good workes, may of thee be plenteously rewarded through Iesus Christ our Lord.

The Epistle.

BEholde, the time commeth, saith the Lord, that I will raise vp the righteous branch of Dauid, which king shall beare rule, and he shal prosper with wisdome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Iuda be saued, & Israel shall dwell without feare. And this is the Name that they shall call him, euen the Lord our righteousnes. And therefore beholde, the time commeth, saith the Lorde, that it shall be *Iere. 23.*

be no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, the Lord liueth, which brought foorth and led the seede of the house of Israel out of he Northland, and from all countreys where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6. WHen Iesus list vp his eyes, & sawe a great companie come vnto him, he saith vnto Philip, Whence shal we bye bread, that these may eate? This he saide to proue him, for he himselfe knew what he would doe. Philip answered him, Two hundreth penie worth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrewe, Simon Peters brother) said vnto him. There is a lad here, which hath fiue barley loaues and two fishes, but what are they among so many? And Iesus saide, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number aboue fiue thousand. And Iesus tooke bread, and when he had giuen thankes, he gaue to his Disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, he saith vnto his Disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then these men (when they had seene the miracle that Iesus did) said, This is of a truth the same Prophet that should come into the world.

¶ If there be any two Sundayes before Aduent Sunday, to supply the same, shall be taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie & Septuagesima.

¶ On Saint Andrewes day.

The Collect.

ALmightie God, which diddest giue such grace vnto thy holy Apostle S. Andrewe, that he readily obeyed the calling of thy Sonne Iesus Christ, and followed him without delay. Graunt vnto vs all, that we being called by thy holy word, may foorthwith giue ouer our selues obediently to followe thy holy commandements, through the same Iesus Christ our Lord.

The Epistle.

Rom. 10. IF thou knowledge with thy mouth that Iesus is the Lorde, and beleeue in thy heart, that God raised him vp from death, thou shalt be safe. For to beleeue with the heart, iustifieth: and to knowledge with the mouth, maketh a man safe

For

For the Scripture saith, Whosoeuer beleeueth on him, shal not be confounded. There is no difference betweene the Iewe and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doeth call on the Name of the Lord, shalbe safe. Howe then shall they call on him, on whome they haue not beleeued? Howe shall they beleeue on him, of whom they haue not hearde? Howe shall they heare without a preacher? And howe shall they preach without they bee sent? As it is written, Howe beautifull are the feete of them which bring tydings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay saieth, Lorde, who hath beleeued our sayings? So then, faith commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt, their sound went out into all lands, and their wordes into the endes of the world. But I demaund, whether Israel did knowe or not? First Moses saieth, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esay after that is bolde, and sayth, I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israel he saith, All day long haue I stretched foorth my hands vnto a people, that beleeueth not, but speaketh against me.

The Gospel.

AS Iesus walked by the sea of Galile, hee saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the Sea, (for they were fishers.) And hee sayeth vnto them, Follow me, & I will make you to become fishers of men. And they straightway left their nets, and followed him. And when he was gone foorth from thence, hee sawe the two brethren, Iames the sonne of Zebedee, and Iohn his brother, in the ship with Zebedee their father, mending their nets, and he called them: and they immediatly left the ship and their father, and followed him. *Matth. 4.*

¶ On Saint Thomas day.

The Collect.

ALmightie and euerliuing God, which for the more confirmation of the faith, didst suffer the holy Apostle Thomas to be doubtfull in thy sonnes resurrection: Graunt vs so perfectly and without all doubt to beleeue in thy Sonne Iesus Christ, that our faith in thy sight neuer bee reproued. Heare vs, O Lord, through the same Iesus Christ, to whom with thee, &c.

The Epistle.

Ephe.2. NOw ye are not strangers, nor forreiners, but citizens with the Saints, and of the houshold of God, and are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: in whome what building soeuer is coupled together, it groweth vnto an holy temple of the Lord, in whome ye also are built together, to bee an habitation of God through the holy Ghost.

The Gospel.

Iohn 20. THomas one of the twelue, which is called Didimus, was not with them when Iesus came. The other disciples therefore saide vnto him. We haue seene the Lord. But he saide vnto them, Except I see in his hands the print of the nayles, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleeue. And after eight dayes againe his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stoode in the middest, and saide, Peace be vnto you. And after that, hee saide to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing. Thomas answered, and saide vnto him, My Lorde, and my God. Iesus saide vnto him, Thomas, because thou hast seene me, thou hast beleeued: blessed are they that haue not seene, and yet haue beleeued. And many other signes truely did Iesus in the presence of his disciples, which are not written in this booke. These are written that ye might beleeue, that Iesus Christ is the Sonne of God, and that (in beleeuing) ye might haue life through his name.

¶ *The conuersion of Saint Paul.*

The Collect.

GOd which hast taught all the world, through the preaching of thy blessed Apostle Saint Paul: Grant we beseech thee, that we which haue his wonderful conuersion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Iesus Christ our Lord.

The Epistle.

Acts 9. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lorde, went vnto the hie Priest, and desired of him letters to carie to *Damascie*, to the Synagogues, that if hee found any of this way (were they men or women) he might bring them bound to Hierusalem. And when he iourneyed, it fortuned, that as he was come nigh to *Damas-*

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co, ſuddenly there ſhined round about him a light from heauen, and hee fell to the earth, and heard a voyce ſaying vnto him, Saul, Saul, why perſecuteſt thou me? And he ſayd, What art thou, Lord? And the Lord ſayd, I am Ieſus, whome thou perſecuteſt. It is hard for thee to kicke againſt the pricke. And hee both trembling and aſtonied, ſayde, Lorde, what wilt thou haue me to doe? And the Lord ſayd vnto him, Ariſe, and goe into the city, and it ſhall be tolde thee what thou muſt doe. The men which iourneyed with him, ſtoode amazed, hearing a voyce, but ſeeing no man. And Saul Aroſe from the earth, and when he opened his eyes, he ſawe no man. But they led him by the hand, and brought him into *Damaſco*. And hee was three dayes without ſight, and neyther did eate nor drinke. And there was a certayne diſciple at *Damaſco* named Ananias, and to him ſayde the Lorde in a viſion, Ananias. And he ſayde Behold, I am here, Lord. And the Lord ſayd vnto him, Ariſe, and goe into the ſtreete which is called Streight, and ſeeke in the houſe of Iudas, after one called Saul of Tharſus. For beholde, he prayeth, and hath ſeene in a viſion a man named Ananias, comming in vnto him, and putting his hands on him, that he might receiue his ſight. Then Ananias anſwered, Lorde, I haue heard by many of this man how much euill he hath done to thy Saints at Hieruſalem. And here hee hath authority of the hie Prieſtes, to binde all that call on thy Name. The Lord ſayde vnto him, Go thy way for he is a choſen veſſell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Iſrael: For I will ſhew him how great things he muſt ſuffer for my Names ſake. And Ananias went his way, and entred into the houſe, and put his hands on him, and ſayd, Brother Saul, the Lorde that appeared vnto thee in the way as thou cameſt, hath ſent mee, that thou mighteſt receiue thy ſight, and bee filled with the holy Ghoſt. And immediatly there fell from his eyes, as it had bene ſcales, and he receiued ſight, and aroſe, and was baptized, and receiued meate, and was comforted. Then was Saul certaine dayes with the diſciples which were at *Damaſco*: and ſtreight-way he preached Chriſt in the Synagogues, how that he was the ſonne of God. But all that heard him, were amazed and ſayde, Is not this he that ſpoyled them that called on this Name in Hieruſalem, & came hither for that intent, that hee might bring them bound vnto the hie Prieſts? But Saul increaſed the more in ſtrength, and confounded the Iewes which dwelt at *Damaſco*, affirming that this was very Chriſt.

The Gospel.

Mat.19. PEter answered, and sayd vnto Iesus, Beholde, we haue forsaken all, and followed thee, what shall wee haue therefore? Iesus sayde vnto them, Verily I say vnto you, that when the Sonne of man shall sit in the seate of his Maiesty, ye that haue followed mee in the regeneration, shall sit also in twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receiue an hundred folde, and shall inherite euerlasting life. But many that are first shall be last, and the last shalbe first.

¶ *The Purification of S. Mary the Virgin.*

The Collect.

ALmighty and euerlasting God, we humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in the Temple in substance of our flesh: so graunt that we may be presented vnto thee with pure and cleare mindes, by Iesus Christ our Lord.

The Epistle.

¶ The same that is appoynted for the Sunday.

The Gospel.

Luke 2. WHen the time of their purification (after the Law of Moses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the Lawe of the Lorde, Euery manchilde that first openeth the matrix, shall be called holy to the Lorde) and to offer (as it is sayde in the Law of the Lord) a paire of Turtle doues, or two yong Pigeons. And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy Ghost, that hee should not see death, except he sawe the Lord Christ. And he came by inspiration into the Temple.

¶ *On Saint Matthias day.*

The Collect.

ALmightie God, which in the place of the traitour Iudas didst chuse thy faithfull seruant Matthias, to bee of the number of thy twelue Apostles: Graunt that thy Church, being alwayes preserued from false apostles, may be ordered and guided by faithfull and true pastours, through Iesus Christ our Lorde.

The

The Epistle.

IN those dayes Peter stoode vp in the mids of the disciples, and sayd, (The number of names that were together, were about an hundred and twenty) Ye men and brethren, this Scripture must needes haue beene fulfilled, which the holy Ghost through the mouth of Dauid, spake before of Iudas, which was guide to them that tooke Iesus. For he was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquitie, and when he was hanged, burst asunder in the mids, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, in so much that the same fielde is called in their mother tongue, *Acheldama*, that is to say, The bloodie fielde. For it is written in the booke of the Psalmes, His habitation be voyde, and no man be dwelling therein, and his bysshopricke let another take. Wherefore, of these men which haue companied with vs (all the time that the Lord Iesus had all his conuersation among vs, beginning at the Baptisme of Iohn vnto that same day that he was taken vp from vs) must one bee ordeyned to be a witnes with vs of his resurrection. And they appointed two, Ioseph, which is called Barsabas (whose surname was Iustus) and Matthias. And when they prayed, they sayde, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Iudas by transgression fell, that he might goe to his owne place. And they gaue foorth their lots and the lot fell on Matthias, and he was counted with the eleuen Apostles. *Acts 1.*

The Gospel.

IN that time Iesus answered and sayde, I thanke thee (O Father) Lorde of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Verily Father, euen so was it thy good pleasure. All things are giuen vnto me of my Father: And no man knoweth the Sonne, but the Father: neither knoweth any man the Father, saue the Sonne, and he to whomsoeuer the Sonne wil open him. Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of me: for I am meeke and lowly in heart, and yee shall finde rest vnto your soules: for my yoke is easie, and my burden is light. *Mat. 11.*

The Collect.

WE beseech thee Lorde, powre thy grace into our hearts, that as wee haue knowen Christ thy Sonnes incarnation by the message of an Angel, So by his crosse and passion wee may be brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle.

Esai. 7

GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it bee toward the depth beneath, or toward the height aboue. Then sayd Ahaz, I will require none, neither will I tempt the Lord And he sayd, Hearken to ye of the house of Dauid: Is it not ynough for you that yee be grieuous vnto men, but yee must grieue my God also? And therefore the Lord shall giue you a token: Behold, a virgin shall conceiue, and beare a sonne, and thou his mother shalt call his name *Emmanuel*. Butter and hony shall he eate, that hee may know to refuse the euill, and chuse the good,

The Gospel.

Luke 1.

AND in the sixt moneth, the Angel Gabriel was sent from God, vnto a citie of Galilee, named Nazareth, to a virgin spoused to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Mary. And the Angel went in vnto her, and sayde, Haile full of grace, the Lorde is with thee, blessed art thou among women, When she saw him, she was abashed at his saying, and cast in her minde what maner of salutation that should be. And the Angel sayd vnto her, Feare not Mary, for thou hast found grace with God: beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his Name Iesus. He shall be great, and shall be called the Sonne of the Highest. And the Lord God shall giue vnto him the seate of his father Dauid and hee shall reigne ouer the house of Iacob for euer, and of his kingdome there shall be none ende, Then sayd Mary to the Angel, How shall this be, seeing I know not man? and the Angel answered, and sayd vnto her. The holy Ghost shall come vpon thee, and the power of the Highest shall ouershadow thee. Therfore also that holy thing which shal be borne, shall be called the Sonne of God. And beholde, thy cousin Elizabeth, shee hath also conceiued a sonne in her age, and this is the sixt moneth which was called barren: for with God nothing shall be vnpossible. And Mary sayd, Beholde the

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handmaide of the Lorde, be it vnto me according to thy worde. And the Angel departed from her.

¶ On Saint Markes day.

The Collect.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke, giue vs grace, that we be not like children caried away with euery blast of vaine doctrine: but firmely to be established in the trueth of thy holy Gospel, through Iesus Christ, &c.

The Epistle.

VNto euery one of vs is giuen grace, according to thee measure of the gift of Christ. Wherefore he sayth, When hee went vp on high, he led captiuitie captiue, and gaue giftes vnto men That he ascended, what meaneth it, but that he also descended first into the lowest parts of the earth? Hee that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some shepheards and Teachers, to the edifying of the Saints, to the woorke and administration, euen to the edifying of the body of Christ, till wee all come to the vnitie of the faith, and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ: that we henceforth should bee no more children, wauering and caried about with euerie winde of doctrine, by the wilinesse of men, through craftinesse, whereby they lay waite for vs, to deceiue vs. But let vs follow the truth in loue, and in all things grow in him, which is the head, euen Christ: in whome if all the body bee coupled and knitte together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he increaseth the bodie, vnto the edifying of it selfe through loue. *Ephe. 4.*

The Gospel.

I Am the true vine, and my Father is an husbandman. Euerie branch that beareth not fruite in me, he will take away: And euery branch that beareth fruite, will hee purge, that it may bring forth more fruite. Now ye are cleane through the wordes which I haue spoken vnto you. Bide in mee, and I in you. As the branch cannot beare fruite of it selfe, except it bide in the vine, no more can ye, except ye abide in mee: I am the vine, ye are the branches: hee that abideth in mee, and I in him, *Iohn 15.*

him, the same bringeth forth much fruite: for without mee can ye doe nothing. If a man bide not in me, he is cast foorth as a branch and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in me, and my words abide in you aske what ye will, and it shalbe done for you. Herein is my Father glorified, that ye beare much fruite, and become my disciples. As the Father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye keepe my commandements, ye shall bide in my loue, euen as I haue kept my Fathers commaundements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ *On Saint Philip and Iames day.*

The Collect.

ALmightie God, whome truely to knowe is euerlasting life: graunt vs perfectly to know thy Sonne Iesus Christ to bee the way, the trueth, and the life, as thou hast taught Saint Philip, and other the Apostles, through Iesus Christ our Lord.

The Epistle.

Iames 1. IAmes the seruant of God, and of the Lorde Iesus Christ, sendeth greeting to the twelue tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when yee fall into diuers temptations: knowing this, that the trying of your faith gendereth patience: and let patience haue her perfect worke, that ye may be perfect and sound, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God which giueth to all men indifferently, and casteth no man in the teeth, and it shall bee giuen him. But let him aske in faith, and wauer not. For hee that doubteth is like a waue of the sea, which is toss'd of the windes, and caried with violence. Neither let that man thinke that hee shall receiue any thing of the Lorde. A wauering minded man is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made lowe. For euen as the floure of the grasse shal he passe away. For as the sunne riseth with heate, and the grasse withereth, and his floure falleth away, and the beautie of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happie is the man that endureth temptation: for when hee is tried, he shal receiue the crowne of life, which the Lorde hath promised to them that loue him.

The

The Gospel.

AND Iesus said to his disciples, Let not your hearts bee troubled, Ye beleeue in God, beleeue also in me. In my fathers house are many mansions. If it were not so, I would haue told you, I goe to prepare a place for you. And if I goe to prepare a place for you, I will come againe and receiue you, that vnto my selfe, that where I am, there may yee bee also. And whither I goe ye know, and the way ye know. Thomas saith vnto him, Lord, we know not whither thou goest, and howe is it possible for vs to know the way? Iesus saith vnto him. I am the way, and the trueth, and the life. No man commeth to the Father, but by me. If yee had knowen mee, ye had knowen my father also: and now yee know him, and haue seene him. Philip saith vnto him, Lorde, shew vs the father, and it sufficeth vs. Iesus sayth vnto him, Haue I bene so long time with you, and yet hast thou not knowen me? Philip, hee that hath seene me, hath seene my father: and howe sayest thou then, Shewe vs the father? Beleeuest not thou that I am in the Father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, is he that doeth the workes. Beleeue me, that I am the Father, and the Father in mee: Or else beleeue me for the workes sake. Verily, verily I say vnto you, He that beleeueth on me, the workes that I doe; the same shall he doe doe also: and greater workes then these shall he doe, because I go vnto my Father. And whatsoeuer ye aske in my name, that will I doe, that the Father may be glorified by the Sonne. If ye shall aske any thing in my name, I will doe it. *John 14.*

On Saint Barnabas day.

The Collect.

LOrd Almightie, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost, let vs not bee destitute of thy manifolde giftes, nor yet of grace, to vse them alway to thy honour and glorie through Iesus Christ our Lord.

The Epistle.

TIdings of these things came vnto the eares of the congregation which was in Hierusalem. And they sent foorth Barnabas that he should goe vnto Antioch: which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lorde. For he was a good man, and full of the holy Ghost, and of faith; and much people was added vnto the Lorde. Then departed Barnabas to Tharsus to seeke Saul: and when *Acts 11.*

when he had found him, bee brought him to Antioch. And it chaunced that a whole yeere they had their conuersation with the congregation there, and taught much people, in so much that the Disciples of Antioch were the first that were called Christen. In those dayes came Prophets from the citie of Hierusalem vnto Antioch. And there stoode vp one of them named Agabus, and signified by the spirite, that there should be great dearth throughout all the worlde: which came to passe in the Emperour Claudius dayes. Then the Disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospel.

Iohn 15. THis is my commandement, that yee loue together as I haue loued you. Greater loue hath no man then this, that a man bestow his life for his friends. Ye are my friends, if ye do whatsoeuer I command you. Hence forth call I not you seruants: for the seruant knoweth not what his Lord doeth. But you haue I called friends: for all things that I haue heard of my Father, haue I opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordeined you to goe and bring foorth fruite, and that your fruite should remaine, that what soeuer ye aske of the Father in my name, he may giue it you.

¶ *On S. Iohn Baptists day.*

The Collect.

ALmightie God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy sonne our Sauiour, by preaching of penance: make vs so to follow his doctrine and holy life, that wee may truely repent, according to his preaching, and after his example constantly, speake the trueth boldly rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ, &c.

The Epistle.

Esai. 40. BE of good cheere, my people. O ye Prophets, comfort my people, saith your God, comfort Hierusalem at the heart, and tell her that her trauaile is at an ende, that her offence is pardoned, that she hath receiued at the Lords hand sufficient correction for all her sinnes. A voyce cried in the wildernesse, Prepare the way of the Lord in the wildernesse, make streight the path for our God in desert. Let all the valleyes bee exalted, and euery mountaine and hill bee laide lowe. What so is crooked, let it be made streight, and let the rough bee made playne fields,

fields. For the glory of the Lord shall appeare, and al flesh shal se it once see it For why the mouth of the Lorde hath spoken it. The same voyce spake, Now crie. And the Prophet answered, What shall I crie? That all flesh is grasse, and that all the goodlinesse thereof is as the flower of the field. The grasse is withered, the flower falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheless, whether the grasse wither, or that the flowre fade away, yet the word of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringest good tidings, lift vp thy voyce with power. O thou preacher Hierusalem, lift vp thy voyce without feare, & say vnto ỹ cities of Iuda, Behold your God, behold, the Lord God shall come with power & beare rule with his arme. Behold, he bringeth his treasure with him, and his workes goe before him He shall feed his flocke like an heardman. He shall gather the lambes together with his arme, and cary them in his bosome, and shall kindly intreate those that beare yong.

The Gospel.

ELizabeths time came, that she should be deliuered, and shee brought forth a sonne. And her neighbours and her cousins heard say how the Lord had shewed great mercy vpon her, and reioyced with her. And it fortuned, that in the eight day they came to circumcise the childe, and called his name Zacharie, after the name of his father. And his mother answered and sayd, Not so, but his name shall be called Iohn. And they sayd vnto her, There is none of thy kinred that is named with this name. And they made signes to his father, howe hee would haue him called. And he asked for writing tables, and wrote, saying, His name is Iohn. And they marueiled all. And his mouth was opened immediatly, and his tongue also, and he spake and prayse God. And feare came on all them that dwelt nie vnto him. And all these sayings were noysed abroade throughout all the hie countreys of Iurie, and they that heard them, layde them vp in their hearts, saying, What manner of childe shall this bee? And the hand of the Lord was with him And his father Zacharias was filled with the holy Ghost, and prophecied, saying, Prayse be the Lorde God of Israel, for he hath visited and redeemed his people And hath prayse vp an horne of saluation vnto vs, in the house of his seruant Dauid, euen as hee promised by the mouth of his holy Prophets, which were since the world began. That wee should bee saued from our enemies, and from the hand of all that hate vs, That he would *Luke 1.*

would deale mercifully with our fathers, and remember his holy couenant. That hee would performe the othe which hee ſware to our father Abraham, for to giue vs. That we, being deliuered out of the handes of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable for him. And thou childe ſhalt be called the Prophet of the higheſt: for thou ſhalt goe before the face of the Lorde to prepare his wayes. To giue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes. Through the tender mercy of our God, whereby the day ſpring from an high hath viſited vs. To giue light to them that ſit in darkeneſſe, and in the ſhadowe of death, and to guide our feete in the way of peace. And the childe grewe, and waxed ſtrong in ſpirit, and was in wildernesse, till the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

¶ *On S. Peters day.*

The Collect.

ALmightie God, which by thy ſonne Ieſus Chriſt haſt giuen to thy Apoſtle S. Peter many excellent gifts, and commanded him earneſtly to feede thy flocke: Make (wee beſeech thee) all Biſhops and Paſtours diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Ieſus Chriſt our Lord.

The Epiſtle.

Act. 12. AT the ſame time Herod the King ſtretched forth his hands to vexe certaine of the congregation, and hee killed Iames the brother of Iohn with the ſword. And becauſe hee ſawe it pleaſed the Iewes, he proceeded further, and tooke Peter alſo. Then were the dayes of ſweete bread. And when he had caught him, he put him in priſon alſo & deliuered him to foure quaterternions of ſouldiers to bee kept, intending after Eaſter to bring him forth to the people. And Peter was kept in priſon, but prayer was made without ceaſing of the congregation vnto God for him. And when Herod woulde haue brought him out vnto the people, the ſame night ſlept Peter betweene two ſouldiours, bound with two chaines: and the keepers before the doore kept the priſon. And beholde, the Angel of the Lorde was there preſent, and a light ſhined in the habitation: and he ſmote Peter on the ſide, and ſtirred him vp, ſaying, Ariſe vp quickly. And his chaines fell from his handes. And

the

the Angel sayd vnto him. Gird thy selfe, and binde on thy Sandales. And so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he came out & followed him, and wist not that it was trueth which was done by the Angel, but thought hee had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the city, which opened to them by the owne accord. And they went out, and passed through one streete, & forthwith the Angel departed from him. And when Peter was come to himselfe, he sayd, Now I know of a suretie that the Lorde hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting of the people of the Iewes.

The Gospell.

WHen Iesus came into the coastes of the citie, which is called Cesarea Philippi, he asked his disciples, saying, Whom doe men say that I the sonne of man am? They sayde, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of the Prophets. He saith vnto them, But whom say yee that I am? Simon Peter answered and sayd, Thou art Christ the sonne of the liuing God. And Iesus answered, and sayde vnto him, Happie art thou Simon the sonne of Ionas: for flesh and blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen: And whatsoeuer thou bindest in earth, shall bee bound in heauen: and whatsoeuer thou loosest in earth, shalbe loosed in heauen. *Mat. 16.*

On S. Iames day.

The Collect.

GRaunt, O mercifull God, that as thy holy Apostle Saint Iames, leauing his father and all that he had without delay was obedient vnto the calling of thy sonne Iesus Christ, and followed him: so we, forsaking all worldly and carnall affections, may be euermore ready to followe thy commaundements, through Iesus Christ our Lord.

The Epistle.

IN those dayes came Prophets from the city of Hierusalem, vnto Antioch. And there stoode vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples, euery *Act. 11.*

man

man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul At the same time Herod the king stretched forth his hands to vexe certaine of the congregation. And hee killed Iames the brother of Iohn with the sword And because hee saw it pleased the Iewes, he proceeded further, and tooke Peter also.

The Gospel.

Matt. 20. THen came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certayne thing of him. And he said vnto her, What wilt thou? She sayde vnto him, Grant that these my two sonnes may sit, one on the right hand, and the other on the left, in thy kingdome. But Iesus answered, and sayd, Yee wot not what ye aske. Are ye able to drinke of the cuppe that I shall drinke of? and to bee baptized with the baptisme that I am baptized with? They sayde vnto him, We are. He sayd vnto them, Yee shall drinke in deede of my cup, and be baptized with the baptisme that I am baptized with: but to sit on the right hand and on the left, is not mine to giue, but it shall chaunce vnto them, that it is prepared for of my Father. And when the tenne heard this, they disdayned at the two brethren But Iesus called them vnto him and sayd, Yee knowe that the Princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoeuer will bee great among you, let him be your minister, and whosoeuer will be chiefe among you, let him be your seruant euen as the sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

On Saint Bartholomewes day.

The Collect.

OAlmightie and euerlasting God, which hast giuen grace to thine Apostle Bartholomewe, truely to beleeue and to preach thy word: Graunt wee beseech thee vnto thy Church, both to loue that he beleeued, and to preach that hee taught, through Christ our Lord.

The Epistle.

Acts 5. BY the handes of the Apostles were many signes and wonders shewed among the people, and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe vnto them: neuertheless, the people magnified them, The number of them that beleeued in the

Lord,

Lord both of men and women, grewe more and more, in so much that they brought the sicke into the streets and laide them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities rounde about, vnto Hierusalem, bringing sicke folkes, and them which were vexed with vnclean spirits, and they were healed euery one.

The Gospell.

AND there was a strife among them, which of them shoulde seeme to be the greatest. And he said vnto them, The kings of nations reigne ouer them, and they that haue authoritie vpon them, are called Gracious Lords: but ye shall not so be. But hee that is greatest among you, shall be as the yonger, and he that is chiefe, shalbe as he that doeth ministeer. For whether is greater, he that sitteth at meate, or he that serueth? Is not hee that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue bidden with me in my temptations. And I appoynt vnto you a kingdome, as my father hath appointed vnto me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel. *Luke 22.*

¶ *On Saint Matthewes day.*

The Collect.

ALmightie God, which by thy blessed Sonne diddest call Matthew from the receite of custome, to be an Apostle and Euangelist: Graunt vs grace to forsake all couetous desires and inordinate loue of riches, and to follow thy said sonne Iesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.

SEeing that wee haue such an office, euen as God hath had mercie on vs, wee goe not out of kinde, but haue cast from vs the cloakes of vnhonestie, and walke not in craftinesse, neither handle we the word of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whom the God of this worlde hath blinded the mindes of them which beleeue not, least the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For we preach not our selues, but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake. For it is God that commaundeth the light to shine out of darkenesse, which hath shined in our heartes, for to giue the light of the knowledge *2. Cor. 4.*

knowledge of the glory of God, in the face of Iesus Christ.

The Gospell.

Mat. 9. AND as Iesus passed foorth from thence, he saw a man named Matthew sitting at the receite of custome: and he said vnto him, Followe me. And he arose and followed him. And it came to passe, as Iesus sate at meate in his house, beholde, many Publicanes also and sinners that came, sate downe with Iesus and his disciples. And when the Pharises sawe it, they saide vnto his disciples. Why eateth your master with Publicanes and sinners? But when Iesus heard that, hee saide vnto them, They that be strong, need not the Physition, but they that are sicke. Goe ye rather and learne what that meaneth: I will have mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

On Saint Michael and all Angels day.

The Collect.

EVerlasting God, which hast ordeined and constituted the services of all Angels and men in a wonderfull order, mercifully graunt, that they which alway doe thee service in heauen, may by thy appoyntment succour and defend vs in earth, through Iesus Christ our Lord.

The Epistle.

Apoc. 12. THere was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuailed not, neither was their place found any more in heauen. And the great Dragon, that olde Serpent, called the Deuill and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a loude voyce, saying, Now is saluation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimonie, and they loued not their liues vnto the death. Therefore reioyce ye heauens, & ye that dwell in them. Wo vnto the inhabitants of the earth, & of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

Mat. 18. AT the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a childe vnto him, and set him in the middest of them, and said,

said, Verily I say vnto you, Except ye turne and become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, the same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my name, receiueth me. But who so doeth offend one of these litle ones which beleeue in me, it were better for him that a millstone were hanged about his necke, and that he were drowned in the deapth of the sea. Woe vnto the world because of offences. Necessary it is that offences come, but woe vnto the man by whom the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off and cast them from thee: It is better for thee to enter into life halt or maimed, rather then thou shouldest hauing two handes or two feete) bee cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heede that ye despise not one of these litle ones: for I say vnto you that in heauen their Angels doe alwayes beholde the face of my father, which is in heauen.

¶ On S. Luke Euangelists day.

The Collect.

ALmightie God, which calledst Luke the Physition, whose praise is in the Gospel, to bee a Physition of the soule, it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.

WAtch thou in all things, suffer affliction, doe the worke throughly of an Euangelist, fulfill thine office vnto the vttermost. Be sober, for I am nowe ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is laide vp for me a crowne of righteousnesse, which the Lord, that is a righteous Iudge, shall giue me at that day: not vnto mee onely, but to all them that loue his comming. Doe thy diligence that thou mayest come shortly vnto me: For Demas hath forsaken me and loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone vnto Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloke that I left at Troada with Carpus, when thou comest, bring with thee, 2. Tim. 4.

and the bookes, but specially the parchment. Alexander the coppersmith did me much euill, the Lord reward him according to his deedes: of whom be thou ware also, for he hath greatly withstand our wordes.

The Gospel.

Luke 10. THe Lord appointed other seuentie (and two) also, and sent them two and two before him into euery citie and place, whither he himselfe would come. Therefore he saide vnto them, The harueſt is great, but the labourers are few: pray ye therfore the Lord of the harueſt, to send forth labourers into his harueſt. Goe your wayes, beholde, I send you foorth as lambes among wolues: Beare no wallet, neither scrip nor shooes, and salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him: if not, it shall returne to you againe. And in the same house tary still, eating and drinking such as they giue: for the labourer is worthy of his reward.

¶ *On Saint Simon and Iudes day.*

The Collect.

ALmightie God, which hast builded thy congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: Graunt vs so to bee ioyned together, in vnitie of spirite, by their doctrine, that we may be made an holy temple, acceptable to thee, through Iesus Christ our Lord.

The Epistle.

Iude 1. IVdas the seruant of Iesus Christ, the brother of Iames, to them which are called and sanctified in God the Father, and preserued in Iesus Christ, mercie vnto you, and peace, and loue bee multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhort you, that yee should continually labour in the faith, which was once giuen vnto the Saintes. For there are certaine vngodly men craftily crept in, of which it was written aforetime vnto such iudgement: They turne the grace of our God into wantonnes, and denie God, (which is the onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, for as much as ye once know this, howe that the Lord (after that he had deliuered the people out of Egypt) destroyed them which after beleeued not. The Angels also which kept not their first state, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse, vnto the

the iudgement of the great day. Euen as Sodome & Gomorrhe, & the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, & speake euill of them that are in authoritie.

The Gospell.

THis commaund I you, that ye loue together. If the world hate you, yee know it hated me before it hated you. If ye were of the world, the world would loue his owne. Howbeit, because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I say vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you If they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but nowe haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done among them the workes which none other man did they should haue had no sinne. But now haue they both seene, and hated, not onely me, but also my father. But this happeneth, that the saying might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send vnto you from the father, euen the spirit of trueth, (which proceedeth of the father) he shall testifie of mee, and yee shall beare witnesse also, because ye haue bene with me from the beginning. *John 15.*

¶ *On all Saints day.*

The Collect.

ALmightie God, which hast knit together thy elect in one communion and fellowship in the mysticall body of thy sonne Christ our Lorde graunt vs grace so to followe thy holy saints in all vertuous & godly liuing, that we may come to those inspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ our Lord. Amen.

The Epistle.

BEholde, I Iohn saw another Angel ascend from the rising of the sunne, which had the seale of the liuing God, & he cried with a loud voice to the foure Angels (to whom power was giuen to hurt the earth and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of *Apoc. 7.*

of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and fourty and foure thousand of all the tribes of the children of Israel. Of the tribe of Iuda, were sealed twelue thousand. Of the tribe of Reuben, were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand. Of the tribe of Aser, were sealed twelue thousand. Of the tribe of Nephtalim, were sealed twelue thousand. Of the tribe of Manasses, were sealed twelue thousand. Of the tribe of Simeon, were sealed twelue thousand. Of the tribe of Leui, were sealed twelue thousand. Of the tribe of Issachar, were sealed twelue thousand. Of the tribe of Zabulon, were sealed twelue thousand. Of the tribe of Ioseph, were sealed twelue thousand. Of the tribe of Beniamin, were sealed twelue thousand. After this, I beheld, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seate, and before the Lambe, clothed with long white garments, and Palmes in their handes, and cried with a loude voyce saying, Saluation be ascribed to him that sitteth vpon the seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seate, and of the elders, and the foure beastes, and fell downe before the seate on their faces, and worshipped God, saying, Amen. Blessing, and glory, and wisedome, and thankes, and honour, and power and might, be vnto our God for euermore. Amen.

The Gospel.

Matth. 5. IEsus seeing the people, went vp into a mountaine, and when hee was set, his Disciples came to him: And after that he had opened his mouth, he taught them, saying. Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shalbe satisfied. Blessed are the mercifull, for they shall obteine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all maner of euill sayings against you for my sake: Reioyce and be glad, for great is your reward in heauen. for so persecuted they the Prophets which were before you.

FINIS.

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ALmightie God, vnto whome all hearts be open, all desires knowen, and from whome no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy spirit, that wee may perfectly loue thee, and woorthily magnifie thy holy name, through Christ our Lord, Amen.

¶ *Then shall the Priest rehearse distinctly all the tenne commandements, and the people kneeling shall after euery commandement, aske Gods mercie for their transgression of the same, after this sort.*

The Minister.

GOd spake these wordes, and saide, I am the Lord thy God. Thou shalt haue none other Gods but me.

People.

Lord haue mercie vpon vs, and incline our heartes to keepe this Law.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them. For I the Lord thy God am a iealous God, and visite the sinne of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercie vnto thousandes in them that loue mee, and keepe my commandements.

People.

Lord haue mercie vpon vs, and incline our heartes to keepe this Law.

Minister.

Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his name in vaine.

People.

Lord haue mercie vpon vs, &c.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt doe no maner of worke, thou and thy sonne, and thy

daughter, thy man seruant, and thy maid seruant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: Wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, &c.

Minister.

Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy lawes in our hearts, we beseech thee.

¶ Let vs pray.

ALmighty God, whose kingdome is euerlasting, and power infinite, haue mercy vpon the whole congregation, and so rule the heart of thy chosen seruant Elizabeth our Queene and gouernour, that shee (knowing whose minister she is) may aboue all things seeke thy honour and glorie: and that wee her subiects (duely considering whose authoritie shee hath) may faithfully

faithfully serue, honour, and humbly obey her, in thee, and for thee according to thy blessed word and ordinance, through Iesus Christ our Lorde, who with thee and the holy Ghost, liueth and reigneth euer one God, world without ende. Amen.

ALmightie and euerlasting God, we be taught by thy holy worde, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them, as it seemeth best to thy godly wisedome: We humbly beseech thee, so to dispose and gouerne the heart of Elizabeth thy seruaunt our Queene and gouernour, that in all her thoughts, wordes, and workes she may euer seeke thy honour and glory, and study to preserue thy people committed to her charge, in wealth, peace, and godlinesse: Graunt this, O mercifull father, for thy deare sonnes sake Iesus Christ our Lord. Amen.

¶ The Creede.

IBeleeue in one God the Father Almightie, maker of heauen and earth, and of all things visible and inuisible: and in one Lord Iesus Christ, the onely begotten sonne of God, begotten of his father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the father, by whom all things were made: who for vs men, and for our saluation came downe from heauen, and was incarnate by the holy Ghost of the Virgine Marie, and was made man, and was crucified also for vs vnder Pontious Pilate. He suffered, and was buried, and the third day hee rose againe according to the Scriptures, and ascended into heauen, and sitteth at the right hand of the father: and hee shall come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue no ende. I beleeue in the holy Ghost, the Lorde and giuer of life, who proceedeth from the father and the sonne, who with the father and the sonne together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one baptisme, for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

¶ Sentences of Scripture.

Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen. *Matth. 5.*

Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, & where theeues breake through and steale: But lay vp for your selues treasure in heauen *Matth. 6.*

where

where neither ruſt nor moth doeth corrupt, and where theeues doe not breake through and ſteale.

Matth.7. Whatſoeuer ye would that men ſhould doe vnto you, euen ſo doe vnto them: for this is the Lawe and the Prophets.

Matth.7. Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the kingdome of heauen, but hee that doeth the will of my father which is in heauen.

Luke 19. Zache ſtood foorth, and ſaid vnto the Lorde, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I reſtore foure folde.

1.Cor.9. Who goeth a warfare at any time of his owne coſt? who planteth a vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

1.Cor.9. If we haue ſowen vnto you ſpirituall things, is it a great matter if we ſhall reape your worldly things?

1.Cor.9. Doe ye not knowe, that they which miniſter about holy things, liue of the ſacrifice? and they which waite of the altar, are partakers with the altar? Euen ſo hath the Lorde ordeined, that they which preach the Goſpel, ſhould liue of the Goſpel.

1.Cor.9. He which ſoweth litle, ſhall reape litle: and he that ſoweth plenteouſly, ſhall reape plenteouſly. Let euery man doe according as he is diſpoſed in his heart, not grudging or of neceſſitie: for God loueth a cheerefull giuer.

Galat.6. Let him that is taught in the worde, miniſter vnto him that teacheth, in all good things. Be not deceiued, God is not mocked: For whatſoeuer a man ſoweth, that ſhal he reape.

Galat.6. While we haue time, let vs doe good vnto all men, and ſpecially vnto them which are of the houſhold of faith.

1.Tim.6. Godlineſſe is great riches, if a man be content with that hee hath: for we brought nothing into the world, neither may wee cary any thing out.

1.Tim.6. Charge them which are rich in this world, that they bee readie to giue and glad to diſtribute, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may attaine eternall life.

Hebr.6. God is not vnrighteous that hee will forget your workes and labour that proceedeth of loue, which loue ye haue ſhewed for his names ſake, which haue miniſtred vnto the Saintes, and yet doe miniſter.

Hebr.13. To doe good and to diſtribute forget not, for with ſuch ſacrifices God is pleaſed.

1.Iohn 3. Who ſo hath this worldes good, and ſeeth his brother haue neede,

neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him?

Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lorde shall not bee turned away from thee. *Tob.4.*

Be mercifull after thy power: If thou hast much, giue plenteously: if thou hast litle, doe thy diligence gladly to giue of that litle: for so gatherest thou thy selfe a good rewarde in the day of necessitie. *Tob.4.*

He that hath pitie vpon the poore, lendeth vnto the Lorde: and looke what he layeth out, it shall be paide him againe. *Pro.19.*

Blessed bee the man that prouideth for the sicke and needie: the Lord shall deliuer him in the time of trouble. *Psal.41.*

¶ *Let vs pray for the whole state of Christes Church militant here in earth.*

ALmightie and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, & to giue thankes for all men: We humbly beseech thee most mercifully (to accept our almes and) to receiue these our prayers, which wee offer vnto thy diuine maiestie, beseeching thee to inspire continually the vniuersall Church with the spirit of trueth, vnity and concorde: and graunt that all they that do confesse thy holy name may agree in the trueth of thy holy word & liue in vnitie and godly loue. We beseech thee also to saue & defend all Christian kings, princes, and gouernours, and specially thy seruant Elizabeth our Queene, that vnder her we may be godly and quietly gouerned: and graunt vnto her whole counsell, and to all that be put in authoritie vnder her, that they may truly & indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly father) to all Bishops, Pastours, and Curates, that they may both by their life and doctrine set forth thy true and liuely word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and specially to this congregation here present, that with meeke heart and due reuerence, they may heare and receiue thy holy word, truely seruing thee in holinesse and righteousnesse all the dayes of their life. And wee most humbly beseech thee of thy goodnesse, O Lorde, to comfort and succour all them which in this transitorie life be in trouble, sorowe, need, sickenesse, or any other aduersitie. Graunt this, O father, for Iesus Christs sake, our onely mediatour and aduocate, Amen.

If there be no almes giuen to the poore, then shall the words (of accepting our almes) be left out vnsaide.

¶ *Then*

¶ Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

WE bee come together at this time (dearely beloued brethren) to feede at the Lordes Supper, vnto the which in Gods behalfe I bid you all that bee here present, and beseeche you for the Lord Iesus Christes sake, that yee will no refuse to come thereto, being so louingly called and bidden of God himselfe. Ye know howe grieuous and vnkinde a thing it is when a man hath prepared a riche feast, decked his table with all kinde of prouision, so that there lacketh nothing but the ghests to sit downe, and yet they which bee called (without cause) most vnthankefully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great injurie and wrong done vnto him? Wherefore most dearely beloued in Christ take ye good heede, least yee withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly busnesse: But such excuses bee not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraide to come: Wherefore then doe you not repent and amend? When God calleth you, bee not you ashamed to say you will not come? When you should returne to God, will you excuse your selfe, and say that you be not ready? Consider earnestly with your selues, how litle such fained excuses shall auaile before God. They that refused the feast in the Gospel, because they had bought a farme, or would trie their yoke of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according to mine office I bid you in the name of God, I call you in Christes behalfe. I exhort you as yee loue your owne saluation, that ye will bee partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeelde vp his soule by death vpon the crosse for your health: euen so it is your duety to receiue the Communion together in the remembrance of his death, as he himselfe commaunded. Nowe, if ye will in no wise thus doe, consider with your selues howe great injurie you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And where as yee offende God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindenesse yee will not adde

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any more: which thing ye shall doe, if ye stand by as gasers and lookers on them that do communicate, and be not partakers of the same your selues. For what thing can this be accounted els, then a further contempt, and vnkindnesse vnto God? Truly it is a great vnthankfulnesse to say nay, when ye be called: but the fault is much greater, when men stand by, & yet will neither eat nor drinke this holy Communion with other. I pray you what can this be els, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye and eat, take and drinke ye all of this, doe this in remembrance of me. With what face then, or with what countenance shall ye heare those wordes? What will this be els, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then ye should so doe, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues, from whom you depart. Ye depart from the Lords table, ye depart from your brethren, and from the banquet of most heauenly food. These things if ye earnestly consider, you shall by Gods grace returne to a better mind: for the obtaining whereof we shall make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall be sayde this also, at the discretion of the Curate.

DEarly beloued, forasmuch as our duetie is to render to Almightie God our heauenly father, most heartie thankes, for that hee hath giuen his sonne our Sauiour Iesus Christ, not onely to die for vs, but also to be our spirituall food and sustenance, as it is declared vnto vs, as well by Gods word, as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so daungerous to them that will presume to receiue it vnworthily: My duetie is, to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthy receiuing thereof, and to search and examine your owne consciences, as you should come holy and cleane to a most godly & heauenly feast: so that in no wise you come but in the marriage garment required of God in holy Scripture and so come and be receiued, as worthy partakers of such a heauenly table. The way and meanes thereto is: First to examine your liues & conuersation by the rule of Gods commaundements, and wherein soeuer yee shall perceiue your selues to haue offended either by will, word, or deede, there bewaile your owne sinnefull liues, and

and confesse your selues to Almightie God, with full purpose of amendment of life. And if you shall perceiue your offences to be such, as be not only against God but also against your neighbours: then ye shall reconcile your selues vnto them, ready to make restitution and satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenesse of your offences at Gods hand: For otherwise the receiuing of the holy Communion doth nothing els but increase our damnation. And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy and with a quiet conscience: therefore, if there be any of you, which by the meanes aforesaid cannot quiet his own conscience, but requireth further comfort or counsell: then let him come to mee, or some other discreet and learned minister of Gods word, and open his griefe that he may receiue such ghostly counsell, aduice and comfort, as his conscience may be relieued, and that by the ministerie of Gods word, he may receiue comfort and the benefit of absolution, to the quieting of his conscience, and auoiding of all scruple and doubtfulnesse.

¶ Then shall the Minister say this exhortation.

DEarely beloued in the Lorde, yee that minde to come to the holy Communion of the body and blood of our Sauiour Christ, must consider what Saint Paul writeth vnto the Corinthians, how hee exhorteth all persons diligently to trie and examine themselues before they presume to eate of that bread, and drinke of that cuppe. For as the benefite is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament: (For then we spiritually eate the flesh of Christ, and drinke his blood, then we dwell in Christ, and Christ in vs, wee be one with Christ, and Christ with vs:) so is the danger great, if we receiue the same vnworthily: for then we be guiltie of the body and blood of Christ our Sauiour: wee eate and drinke our owne damnation, not considering the Lordes body: we kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore, if any of you be a blasphemer of God, an hinderer or slaunderer of his worde, an aduouterer, or bee in malice, or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy table, lest after the taking of that holy Sacrament, the deuill entred into you, as he entred into Iudas and fill you full

of

of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that ye bee not iudged of the Lord. Repent you truly for your sinnes past, haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charity with all men. so shall ye be meet partakers of these holy mysteries And aboue all things ye must giue most humble and hearty thanks to God the Father, the Sonne, & the holy Ghost, for the redemption of the world, by the death and passion of our Sauiour Christ, both God and man, who did humble himselfe euen to the death vpon the crosse, for vs miserable sinners, which lay in darkenesse and shadow of death, that he might make vs the children of God, and exalt vs to euerlasting life. And to the ende that wee should alway remember the exceeding great loue of our master, and only Sauiour Iesus Christ, thus dying for vs, and the innumerable benefits which (by his precious blood shedding) hee hath obtained to vs he hath instituted & ordeined holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore, with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thankes, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to receiue the holy Communion.

YOu that doe truely and earnestly repent you of your sinnes, and be in loue and charitie with your neighbours, and intende to leade a newe life, following the commandements of God, and walking from henceforth in his holy wayes: drawe neere, & take this holy Sacrament to your comfort, make your humble confession to Almightie God, before this congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ A generall confession.

ALmightie God, Father of our Lorde Iesus Christ, maker of all things, Iudge of all men, wee knowledge and bewaile our manifold sinnes and wickednesse, which we from time to time most grieuously haue committed, by thought, worde, and deede, against thy diuine maiestie, prouoking most iustly thy wrath and indignation against vs: We do earnestly repent and be heartily sory for these our misdoings, the remembrance of them

them is grieuous vnto vs, the burden of them is intollerable. Haue mercy vpon vs, haue mercie vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christes sake, forgiue vs all that is past, and graunt that wee may euer hereafter serue and please thee, in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest (turning himselfe to the people) say thus.*

ALmighty God our heauenly Father, who of his great mercy hath promised forgiuenesse of sinnes to all them which with hearty repentance and true faith turne vnto him: haue mercie vpon you, pardon & deliuer you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to euerlasting life, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest also say.*

Heare what comfortable wordes our Sauiour Christ saith to all that truely turne to him. Come vnto me all that trauaile and bee heauie laden, and I will refresh you. So God loued the worlde, that hee gaue his onely begotten Sonne, to the ende that all that beleeue in him should not perish, but haue life euerlasting.

Heare also what S. Paul saith.

This is a true saying, and worthie of all men to be receiued, that Iesus Christ came into the world to saue sinners.

Heare also what S. Iohn saith.

If any man sinne, wee haue an aduocate with the Father, Iesus Christ the righteous, and hee is the propitiation for our sinnes.

¶ *After the which the Priest shall proceede, saying.*

Lift vp your hearts.

Answere.

We lift them vp vnto the Lord.

Priest.

Let vs giue thanks vnto our Lord God.

Answere.

It is meete and right so to doe.

Priest.

It is very meet, right, and our bounden dutie, that we should at all times, and in all places giue thankes vnto thee, O Lord, holy Father, Almightie, euerlasting God.

PROPER

¶ *Vpon Christmas day, and seuen dayes after.*

BEcause thou diddest giue Iesus Christ thine onely Sonne to be borne as this day for vs, who by the operation of the holy Ghost was made very man of the substance of the Virgine Mary his Mother, and that without spot of sinne, to make vs cleane from sinne. Therefore with Angels, &c.

¶ *Vpon Easter day, and seuen dayes after.*

BVt chiefely are we bound to praise thee for the glorious resurrection of thy Sonne Christ our Lord: for he is the very Paschal Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlasting life. Therefore with Angels, &c.

¶ *Vpon Ascension day, and seuen dayes after.*

THrough thy most dearely beloued Sonne Iesus Christ our Lorde, who after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is thither might we also ascend, and reigne with him in glory, Therefore with Angels, &c.

¶ *Vpon Whitsunday, and sixe dayes after.*

THrough Iesus Christ our Lorde, according to whose most true promise the holy Ghost came down this day from heauen with a sudden great sound, as it had bene a mightie wind, in the likenesse of fierie tongues, lightning vpon the Apostles, to teach them, and to leade them into all trueth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ *Vpon the feast of Trinitie onely.*

IT is very meete, right, and our bounden dutie, that wee should at all times, and in all places, giue thankes to thee, O Lord, Almightie, and euerlasting God, which art one God, one Lorde, not one onely person, but three persons in one substance, for that which wee beleeue of the glory of the Father, the same wee beleeue of the Sonne, and of the holy Ghost, without any difference or inequalitie. Therefore with Angels, &c.

¶ *After*

¶ *After which Preface, shall follow immediatly.*

THerefore with Angels, and Archangels, and with all the companie of heauen, wee laude and magnifie thy glorious Name, euermore prayfing thee, and saying, Holy, holy, holy, Lorde God of hostes. Heauen and earth are full of thy glory. Glory be to thee, O Lord most high.

¶ *Then shall the Priest kneeling downe at Gods Board say in the name of all them that shall receiue the Communion, this prayer following.*

WE doe not presume to come to this thy table (O mercifull Lord) trusting in our owne righteousnes, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crommes vnder thy table: but thou art the same Lorde, whose propertie is alwayes to haue mercie. Graunt vs therefore gracious Lorde, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that wee may euermore dwell in him, and he in vs. Amen.

¶ *Then the Priest (standing vp) shall say as followeth.*

ALmightie God our heauenly Father, which of thy tender mercie diddest giue thy onely Sonne Iesus Christ, to suffer death vpon the Crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole worlde, and did institute, and in his holy Gospel commaund vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: heare vs, O mercifull Father, wee beseech thee, and graunte that wee, receiuing these thy creatures of bread and wine, according to thy Sonne our Sauiour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his Disciples, saying, Take, eate, this is my body which is giuen for you: doe this in remembrance of mee. Likewise after Supper he tooke the cup, and when he had giuen thankes he gaue it to them, saying, Drinke ye all of this, for this is my blood of the Newe Testament, which is shed for you and for many, for remission of sinnes: doe this as oft as yee shall drinke it, in remembrance of me.

¶ *Then the minister (when he deliuereth the bread) shall say.*

The

The body of our Lord Iesus Christ, which was giuen for thee, preserue thy body and soule into euerlasting life: and take and eate this in remembrance that Christ died for thee, and feede on him in thine heart by faith with thanks giuing.

¶ *And the Minister that deliuereth the cup, shal say.*

The blood of our Lord Iesus Christ, which was shed for thee, preserue thy body and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ *Then shalbe said the Lords prayer.*

And after, this as followeth.

O Lorde & heauenly Father, we thy humble seruants entierly desire thy fatherly goodnes, mercifully to accept this our Sacrifice of praise and thankesgiuing, most humbly beseeching thee to graunt, that by the merites and death of thy Sonne Iesus Christ, and through faith in his blood, we and all thy whole Church may obteine remission of our sinnes, and all other benefites of his passion And here we offer and present vnto thee, O Lord, our selues, our soules, and bodies, to bee a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all we which bee partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction, and although we be vnworthy through our manifold sinnes, to offer vnto thee any sacrifice, yet wee beseech thee to accept this our bounden duetie and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whome, and with whome, in the vnitie of the holy Ghost, all honour and glorie be vnto thee, O Father Almightie, worlde without ende. Amen.

Or this.

Almightie and euerliuing God, wee most heartily thanke thee, for that thou doest vouchsafe to feede vs, which haue duely receiued these holy mysteries, with the spirituall foode of the most precious body and blood of thy Sonne our Sauiour Iesus Christ, and doest assure vs thereby of thy fauour and goodnesse toward vs, and that wee bee very members incorporate in thy mysticall body, which is the blessed companie of all faithfull people, and be also heires through hope, of thy euerlasting kingdome, by the merites of the most precious death and passion of thy deare Sonne: Wee nowe most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such

good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end. Amen.

¶ Then shalbe said or sung.

GLory be to God on high, and in earth peace, good will towards men. Wee praise thee, we bleese thee, wee worship thee, we glorifie thee, wee giue thankes to thee for thy great glorie, O Lord God heauenly King, God the Father Almightie, O Lord, the only begotten Sonne, Iesus Christ, O Lorde God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou onely art holy, thou onely art the Lorde, thou only O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then shall the Priest let them depart with this Blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and mindes in the knowledge & loue of God, and of his Sonne Iesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

¶ Collects to be said after the Offertorie when there is no Communion.

ASsist vs mercifully, O Lorde, in these our supplications and prayers, and dispose the way of thy seruants toward the attainement of euerlasting saluation, that among all the chaunces and changes of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lorde. Amen.

OAlmightie Lorde and euerliuing God, vouchsafe wee beseech thee, to direct, sanctifie, and gouerne both our hearts and bodies in the wayes of thy lawes, and in the works of thy commaundements, that through thy most mightie protection, both heere and euer, wee may bee preserued in body and soule, through our Lord and Sauiour Iesus Christ. Amen.

GRaunt, we beseech thee Almightie God, that the word which we haue heard this day with our outward eares, may through thy grace bee so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord. Amen.

Prayer

PReuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obteine euerlasting life, through Iesus Christ our Lord.

ALmightie God, the fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking: wee beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthines we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs for the worthines of thy Sonne Iesus Christ our Lord. Amen.

ALmightie God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, wee beseech thee mercifully to incline thine eares to vs, that haue made now our prayers and supplications vnto thee, and graunt that those things which we haue faithfully asked according vnto thy will, may effectually be obteyned, to the reliefe of our necessities, and to the setting forth of thy glory, through Iesus Christ our Lord. Amen.

PVBLIQVE BAPTISME.

DEarely beloued, forasmuch as all men be conceiued and borne in sinne, and that our Sauiour Christ saith, None can enter into the kingdome of God, except they be regenerate & borne anew of water and the holy Ghost: I beseech you to call vpon God the Father through our Lord Iesus Christ, that of his bounous mercy, he will graunt to these children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

¶ Then the Priest shall say.

Let vs pray.

ALmightie and euerlasting God, which of thy great mercy didst saue Noe and his familie in the Arke from perishing by water, and also didst safely leade the children of Israel thy people through the red sea, signifying thereby thy holy Baptisme, and by the Baptisme of thy welbeloued Sonne Iesus Christ, didst sanctifie the flood Iordan and all other waters, to the mysticall washing away of sinne: We beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these

Sonne our Lorde? And that hee was conceiued by the holy Ghoſt, borne of the Virgin Marie, that hee ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the Father Almightie, and from thence ſhall come againe at the ende of the worlde, to iudge the quicke and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the communion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſted faſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

¶ Then ſhall the Prieſt ſay.

O Mercifull God, Graunt that the olde Adam in theſe children may be ſo buried, that the newe man may be raiſed vp in them. Amen.

Graunt that all carnall affections may die in them, and that all things belonging to the ſpirite, may liue and grow in them. Amen.

Graunt that they may haue power and ſtrength to haue victorie, and to triumph againſt the deuill, the worlde, and the fleſh Amen.

Graunt that what ſoeuer is here dedicated vnto thee by our office and miniſtery, may alſo bee endued with heauenly vertues, and euerlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doeſt liue and gouerne all things, worlde without end Amen.

Almightie euerliuing God, whoſe moſt dearely beloued Sonne Ieſus Chriſt, for the forgiueneſſe of our ſinnes, did ſhed out of his moſt precious ſide both water and blood, and gaue commaundement to his diſciples, that they ſhould goe teache all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt: Regarde, wee beſeech thee the ſupplications of thy Congregation, and graunt that all thy ſeruants which ſhall bee baptized in this water, may receiue the fulneſſe of thy grace, and euer remaine in the number of thy faithfull and elect children, through Ieſus Chriſt our Lord. Amen.

Then

Then the Priest shall take the childe in his hands, and aske the name. And naming the child, shall dip it in water, so it be discretely and warily done, saying.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And if the child be weake, it shall suffice to powre water vpon it, saying the foresaid words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

Then the Priest shall make a crosse vpon the childs forehead, saying.

WE receiue this child into the Congregatiō of Christs flock, and doe signe him with the signe of the Crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner, against sinne, the world, and the deuill, and to continue Christs faithfull souldier and seruant vnto his liues end. Amen.

Then shall the Priest say.

SEeing nowe, dearely beloued brethren, that these children bee regenerate and grafted into the body of Christes Congregation, let vs giue thankes vnto God for these benefites, and with one accord make our prayers vnto Almightie God, that they may leade the rest of their life according to this beginning.

Then shall be said,

OVr Father which art in heauen, hallowed bee thy Name, Thy kingdome come, &c.

Then the Priest shall say.

WE yeelde thee heartie thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to graunt, that he being dead vnto sinne, and liuing vnto righteousnesse, and being buried with Christ in his death, may crucifie the olde man, and vtterly abolish the whole body of sinne, that as hee is made partaker of the death of thy Sonne, so he may be partaker of his resurrection: so that finally, with the residue of thy holy Congregation, hee may be inheritour of thine euerlasting kingdome, through Christ our Lorde. Amen.

At the last end, the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.

Forasmuch as these children haue promised by you to forsake the deuill and all his woorkes, to beleeue in God, and to serue him, you must remember that it is your parts and dueties to see that these infants be taught, so soone as they shall be able to learne, what a solemne vowe, promise, and profession they haue made by you. And that they may knowe these things the better, ye shall call vpon them to heare sermons, and chiefly ye shall prouide that they may learne the Creede, the Lordes prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that these children may bee vertuously brought vp, to leade a godly and a Christian life, remembring alwayes that Baptisme doeth represent vnto vs our profession, which is to follow the example of our Sauiour Christ, and to bee made like vnto him, that as he died, and rose againe for vs, so should we which are baptized die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

¶ OF THEM THAT ARE baptized in priuate houses in time of necessitie.

The Pastours and Curates shall often admonish the people, that they deferre not the baptisme of Infants any longer then the Sunday or other Holy day next after the child be borne, vnlesse vpon a great and reasonable cause declared to the Curate and by him approued.

And also they shal warne them, that without great cause and necessity they baptize not children at home in their houses. And when great need shall compell them so to do, that then they minister it in this fashion.

First, let them that be present, call vpon God for his grace, and say the Lords prayer, if the time will suffer. And then one of them shall name the child, and dip him in the water, or powre water vpon him, saying these words.

N I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost.

And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized againe in the Church. But yet neuertheles, if the child, which is, after

after this sort baptized, do afterward saie, it is expedient that he be brought into the Church, to the intent the Priest may examine and try whether the child be lawfully baptized or no. And if those that bring any childe to the Church, do answere that he is already baptized, then shall the Priest examine them further.

By whom the child was baptized?

Who was present when the child was baptized?

Whether they called vpon God for grace and succour in that necessitie?

With what thing or what matter they did baptize the childe?

With what words the child was baptized?

Whether they thinke the child to be lawfully and perfectly baptized?

And if the Minister shall proove by the answeres of such as brought the childe, that all things were done as they ought to be done, then shall not he Christen the childe againe, but shall receiue him as one of the flocks of the true Christian people, saying thus;

I certifie you, that in this case ye haue done well, and according vnto due order, concerning the baptizing of this childe, which being borne in original sinne, and in the wrath of God, is now by the laver of regeneration in baptisme, received into the number of the children of God, and heires of everlasting life. For our Lord Iesus Christ doeth not denie his grace and mercy vnto such infants, but most louingly doth call them vnto him, as the holy Gospel doth witnesse to our comfort on this wise.

AT a certaine time they brought children vnto Christ that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, Whosoeuer doeth not receiue the kingdome of God as a little child, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

After the Gospel is read the Minister shall make this exhortation vpon the words of the Gospel.

FRiends, you heare in this Gospel the words of our Sauiour Christ, that he commanded the children to be brought vnto him, how hee blamed those that would haue kept them from him, how he exhorted all men to follow their innocencie. Yee

perceiue

perceiue how by his outward gesture and deede, hee declared his good will toward them. For he embraced them in his armes, he layd his hands vpon them, and blessed them. Doubt yee not therefore, but earnestly beleeue, that hee hath likewise fauourably receiued this present Infant, that he hath embraced him with the armes of his mercy, that hee hath giuen vnto him the blessing of eternall life, and made him partaker of his euerlasting kingdome. Wherefore, we being thus perswaded of the good will of our heauenly Father, declared by his Sonne Iesus Christ towards this Infant, let vs faithfully and deuoutly giue thankes vnto him, and say the prayer which the Lord himselfe taught, and in declaration of our faith, let vs recite the articles conteined in our Creede.

Here the Minister, with the Godfathers and Godmothers shall say.

Our Father which art in Heauen, &c.

Then shall the Priest demaund the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe forsake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow, and be led by them?

Answere.

I forsake them all.

Minister.

Doest thou in the name of this childe, professe this faith, to beleeue in God the Father almighty, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that hee was conceiued by the holy Ghost, borne of the virgine Marie, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, and that he ascended into heauen, and sitteth at the right hand of God the father Almighty, and from thence he shal come againe at the end of the world to iudge the quicke and the dead? And doe you in his name beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, resurrection, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Let

Let vs pray.

ALmighty and euerlasting God, heauenly Father, wee giue thee humble thanks, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: encrease this knowledge, and confirme this faith in vs euermore: Giue thy holy spirit to this infant, that he being borne againe, and being made heire of euerlasting saluation through our Lorde Iesus Christ, may continue thy seruant, & attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the vnitie of the same holy spirite euermore. Amen.

Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promised by you, to forsake the deuill and all his workes to beleeue in God, and to serue him: you must remember, that it is your part and duetie to see, that this Infant be taught, so soone as he shal be able to learne, what a solemne vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call vpon him to heare Sermons, and chiefly ye shall prouide that hee may learne the Creed, the Lords prayer, and the ten commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health and that this child may bee vertuously brought vp to leade a godly and a Christian life, remembring alway that Baptisme doeth represent vnto vs our profession, which is to followe the example of our Sauiour Christ, and to be made like vnto him, that as hee died and rose againe for vs, so should wee which are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

And so forth, as in publike Baptisme.

But if they which bring the infants to the Church, do make an vncertain answere to the Priests questions, and say that they cannot tell what they thought, did, or said, in that great feare and trouble of mind (as oftentimes it chaunceth) then let the Priest baptize him in forme aboue written concerning publike Baptisme, saying that at the dipping of the child in the Font, he shall vse this forme of words.

If thou bee not baptized already. N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ CON-

¶CONFIRMATION, WHEREin is conteined a Catechisme for children.

TO the ende that Confirmation may be ministred to the more edifying of such as shall receiue it, according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same, it is thought good, that none hereafter shalbe confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the Ten commandements, and can also answere to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most conuenient to be obserued for diuers considerations.

First, because that when children come to the yeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their mouth, and with their owne consent openly before the Church ratifie and confirme the same, & also promise that by the grace of God they will euermore endeuour themselues faithfully to obserue and keepe such things as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as Confirmation is ministred to them that be baptised, that by imposition of hands and prayer, they may receiue strength and defence against all temptations to sinne, and the assaults of the world and the deuill, it is most meet to be ministred when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the world and the Deuill, they begin to be in danger to fall into sundrie kindes of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past: whereby it was ordayned that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs religion should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, he shall know for trueth that it is certaine by Gods word, that children being baptized haue all things necessary for their saluation, and be vndoubtedly saued.

So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the tenne commaundements, and also can answere to such questions of this short Catechisme, as the Bishop (or such as he shall appoynt) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that euery child may haue a witnes of his confirmation. And the Bishop shall confirme them on this wise.

CONFIRMATION.

OVr helpe is in the Name of the Lord.

Answere.

Which hath made heauen and earth.

Minister.

Blessed be the name of the Lord.

Answere.

Henceforth world without end.

Minister.

Lord heare our prayers.

Answere.

And let our crie come vnto thee.

Let vs pray.

ALmighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, we beseech thee, O Lord, with the holy Ghost the comforter, and daily increase in them thy manifold giftes of grace, the spirit of wisedome and vnderstanding, the spirit of counsaile & ghostly strength, the spirit of knowledge and true godlinesse, and fulfil them (O Lord) with the spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery child seuerally saying.

Defend, O Lorde, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increase in thy holy spirit more and more, vntil he come vnto thy euerlasting kingdome. Amen.

Then shall the Bishop say.

¶ Let

¶ Let vs pray.

ALmighty and euerliuing God, which makeſt vs both to will, and to doe thoſe things that bee good and acceptable vnto thy majeſty, wee make our humble ſupplications vnto thee for theſe children, vpon whom (after the example of the holy Apoſtles) we haue layde our handes, to certifie them (by this ſigne) of thy fauour and gracious goodneſſe towarde them: let thy fatherly hand, we beſeech thee, euer be ouer them: let thy holy ſpirit euer be with them, and ſo lead them in the knowledge and obedience of thy worde, that in the end they may obtaine the euerlaſting life, through our Lorde Ieſus Chriſt, who with thee and the holy Ghoſt, liueth and reigneth one God, world without end, Amen.

¶ *Then the Biſhop ſhall bleſſe the children, ſaying.*

The bleſſing of God Almightie, the Father, the Sonne, and the holy Ghoſt, bee vpon you, and remaine with you for euer. Amen.

A CATECHISME, THAT IS TO SAY, AN INſtruction to be learned of euery child, before he bee brought to bee confirmed of the Biſhop.

Queſtion.

WHat is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you that name?

Anſwere.

My Godfathers and Godmothers in my baptiſme, wherein I was made a member of Chriſt, the child of God and an inheritour of the kingdome of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwere.

They did promiſe and vowe three things in my name, Firſt, that

that I should forsake the deuill and all his workes, and pompes, the vanities of the wicked worlde, and all the sinfull lusts of the the flesh. Secondly, that I should beleeue all the articles of the Christian faith. And thirdly, that I should keepe Gods holy will and commaundements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bounde to beleeue and to doe as they haue promised for thee?

Answere.

Yes verily, and by Gods helpe so I will. And I heartily thanke our heauenly father, that he hath called me to this state of saluation, through Iesus Christ our Sauiour. And I pray God to giue me his grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

Answere.

I Beleeue in God the Father Almightie, maker of heauen and earth. And in Iesus Christ his onely sonne our Lorde, which was conceiued by the holy Ghost, borne of the virgine Marie, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hell, the third day hee rose againe from the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almightie: From thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting Amen.

Question.

What doest thou chiefly learne in these articles of thy beliefe?

Answere.

First I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redemed mee and all mankinde.

Thirdly in God the holy Ghost, who sanctifieth mee, and all the elect people of God.

Question.

You saide that your Godfathers and Godmothers did promise for you, that you should keepe Gods Commaundements

Tell me how many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

THe same which God spake in the xx Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

1 Thou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, or in the water vnder the earth: thou shalt not bowe downe to them, nor worship them. For I the Lorde thy God am a ielous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercie vnto thousands in them that loue me, and keepe my commandements.

3 Thou shalt not take the Name of the Lorde thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

4 Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to doe: but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maide seruant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lorde made heauen and earth, the sea, and al that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and halowed it.

5 Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbors house thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these commandements?

Answere

Answere.

I learne two things, My duetie towards God, and my duetie towards my neighbour.

Question.

What is thy duetie towards God?

Answere.

My duetie towardes God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truely all the dayes of my life.

Question.

What is thy duetie towards thy neighbour?

Answere.

My duetie towardes my neighbour, is to loue him as my selfe, and to doe to all men, as I woulde they should doe vnto me. To loue, honour, and succour my father and mother. To honour and obey the Queene and her ministers. To submit my selfe to all my gouernours, teachers, spirituall pastours and masters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word nor deede. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my handes from picking and stealing, and my tongue from euill speaking, lying and slandering. To keepe my body in temperance, sobernes and chastitie. Not to couet nor desire other mens goods, but to learne & labour truely to get mine owne liuing, to doe my duetie in that state of life, vnto which it shall please God to call me.

Question.

My good childe knowe this, that thou art not able to doe these things of thy selfe, nor to walke in the commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let mee heare therefore if thou canst say the Lords prayer.

Answere.

OVr Father which art in heauen, halowed bee thy Name. Thy kingdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And leade vs not into temptation: But deliuer vs from euill. Amen.

Question.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lord God our heauenly father, who is the giuer of all goodnesse, to send his grace vnto mee, and to all people, that we may worship him, serue him, and obey him, as we ought to doe. And I pray vnto God, that he will send vs all things that be needefull, both for our soules and bodies, and that hee will be mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily and that he will keepe vs from all sinne and wickednesse, and from our ghostly enemie and from euerlasting death. And this I trust he will do of his mercie and goodnesse, through our Lord Iesus Christ: And therefore I say, Amen. So be it.

The fourme of Solemnization of Matrimonie.

DEarely beloued friendes, we are gathered together here in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand vnaduisedly, lightly, or wantonly, to satisfie mens carnall lustes and appetites, like bruite beastes that haue no vnderstanding, but reuerently, discreetely, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordeined. One was, for the procreation of children, to bee brought vp in the feare and nurture of the Lorde, and prayse of God. Secondly, it was ordeyned for a remedie against sinne, and to auoyde fornication, that such persons as haue not the gift of continencie, might marrie, and keepe themselues vndefiled members of Christes body. Thirdly, for the mutuall societie, helpe and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate, these two persons

persons present come now to be ioyned. Therefore, if any man can shew any iust cause, why they may not lawfully be ioyned together, let him nowe speake, or els hereafter for euer holde his peace.

¶ *And also speaking to the persons that should be maried, hee shall say.*

I Require and charge you (as you will answere at the dreadfull day of iudgement, when the secrets of all hearts shall be disclosed) that if either of you doe knowe any impediment, why ye may not be lawfully ioyned together in Matrimony, that ye confesse it: for be ye well assured, that so many as be coupled together otherwise then Gods word doth allowe, are not ioyned together by God, neither is their Matrimonie lawfull.

¶ *If no impediment be alleaged, then shall the Curate say vnto the man.*

N. Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou loue her, comfort her, honour and keepe her in sickenesse and in health, and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

¶ *The man shall answere.*

I will.

¶ *Then shall the Priest say vnto the woman.*

N. Wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou obey him, and serue him, loue, honour, and keepe him in sickenesse and in health, and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

¶ *The woman shall answere.*

I will.

¶ *Then shall the Minister say.*

Who giueth this woman to be married to this man?

¶ *Then shall the man say.*

I N. take thee N. to my wedded wife, to haue and to holde from this day forwarde, for better, for worse, for richer, for poorer, in sickenesse and in health, to loue and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ *Then the woman taking againe the man by the right hand, shall say.*

I N. take thee N. to my wedded husband, to haue and to

hold

hold from this day forward, for better, for worse, for richer for poorer, in sickenesse and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ *Then shall they againe loose their hands, and the man laying a ring vpon the booke, taught by the Priest shall say.*

With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endowe.

In the name of the Father, and of the Sonne, and of the holy Ghost Amen.

¶ *Then the man leauing the ring vpon the fourth finger of the womans left hand, the Minister shall say.*

Let vs pray.

O Eternall God, creatour and preseruer of all mankinde, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whome we blesse in thy Name, that as Isaac and Rebecca liued faithfully together, so these persons may surely perfourme and keepe the vow and couenant betwixt them made (whereof this ring giuen and receiued, is a token and pledge) and may euer remaine in perfect loue and peace together, & liue according to thy lawes, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest ioyne their right hands together & say.*

Those whom God hath ioyned together, let no man put asunder.

¶ *Then shall the Minister speake vnto the people.*

Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God & this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a ring, and by ioyning of handes, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *Then the Minister shall adde this blessing.*

God the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you: the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the worlde to come you may haue life euerlasting. Amen.

¶ *Then the Minister or Clarkes going to the Lordes table, shall say or sing this Psalme following.*

Blessed

Beatus omne. Psal. 128.

Blessed are all they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labour of thy hands: O well is thee, and happie shalt thou be:

Thy wife shall be as the fruitfull vine: vpon the walles of thy house.

Thy children like the Olive branches rounde about thy table.

Loe, thus shall the man be blessed that feareth the Lord.

The Lorde from out of Sion shall blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory bee to the Father, and to the Sonne, and to the holy Ghost

As it was in the beginning, is now, &c.

Or else this Psalme.

Deus misereatur. Psal. 67.

God be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowen vpon the earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and governe the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our God shall giue vs his blessing.

God shall blesse vs: and all the endes of the world shal feare him.

Glory bee to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Minister.

Lord haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

Our Father which art in heaven.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant and thy handmaid.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a towre of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Minister.

O God of Abraham, God of Isahac, God of Iacob, blesse these thy seruants, and sow the seede of eternal life in their mindes, that whatsoeuer in thy holy worde they shall profitably learne, they may indeede fulfill the same, Looke, O Lorde, mercifully vpon them from heauen, and blesse them. And as thou didst send thy blessing vpon Abraham and Sara, to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Iesus Christ our Lord. Amen.

¶ The prayer next following shall be omitted, where the woman is past childe birth.

O Mercifull Lorde and heauenly Father, by whose gracious gift mankinde is increased: We beseech thee assist with thy blessing these two persons, that they may both be fruitefull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the third and fourth generation, vnto thy prayse and honour, through Iesus Christ our Lord. Amen.

O God, which by thy mightie power hast made all things of nought, which also (after other things set in order) diddest appoynt that out of man (created after thine owne image and similitude) woman should take her beginning, and knitting them together, diddest teach that it should neuer be lawfull to

put asunder those, whom thou by Matrimonie haddest made one. O God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall mariage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife according to thy worde: (as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it euen as his owne flesh) and also that this woman may be louing and amiable vnto her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy and godly matrones. O Lord blesse them both, and graunt them to inherite thine euerlasting kingdome, through Iesus Christ our Lorde. Amen.

¶ *Then shall the Priest say.*

ALmightie God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in mariage, powre vpon you the riches of his grace: sanctifie and blesse you, that yee may please him both in body and soule, and so liue together in holy loue vnto your liues ende. Amen.

¶ *Then shall beginne the Communion: and after the Gospel, if there be no Sermon, the Minister shall say thus.*

ALl ye which be maried, or which intend to take the holy estate of Matrimonie vpon you, heare what holy Scripture doeth say, as touching the dutie of husbands towarde their wiues, and wiues toward their husbands.

Saint Paul in his Epistle to the Ephesians, the v. Chapter, doeth giue this commaundement to all maried men: Ye husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the worde, that he might make it vnto himselfe a glorious congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bounde to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lorde doeth the congregation: for wee are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mysterie is

great but I speake of Christ and of the Congregation. Neuertheleſſe, let euery one of you ſo loue his owne wife, euen as himſelfe.

Coloſ.3. Likewiſe the ſame S. Paul writing to the Coloſsians, ſpeaketh thus to all men that be maried, Ye men loue your wiues, and be not bitter vnto them.

1.Pet.3. Heare alſo what S. Peter the Apoſtle of Chriſt, which was himſelfe a maried man, ſaieth vnto all them that are maried, Ye husbands dwell with your wiues according to knowledge, giuing honour to the wife, as vnto the weaker veſſell, and as heires together of the grace of life, ſo that your prayers be not hindered.

Hitherto ye haue heard the duetie of the husband toward the wife: Nowe likewiſe ye wiues heare and learne your duetie toward your husbands, euen as it is plainely ſet foorth in holy Scripture.

Epheſ.5. S. Paul (in the forenamed Epiſtle to the Epheſians) teacheth you thus: Ye women, ſubmit your ſelues vnto your owne husbands, as vnto the Lorde: for the husband is the wiues head, euen as Chriſt is the head of the Church, and he is alſo the Sauiour of the whole body. Therefore, as the Church or Congregation is ſubiect vnto Chriſt: ſo likewiſe let the wiues alſo be in ſubiection vnto their owne husbands in all things. And againe he ſaieth, Let the wife reuerence her husband. And (in his Epiſtle to the Coloſsians) S. Paul giueth you this ſhort leſſon:

Coloſ.3. Ye wiues, ſubmit your ſelues vnto your owne husbands, as it is conuenient in the Lord.

1.Pet.3. S. Peter alſo doeth inſtruct you very godly, thus ſaying, Let wiues be ſubiect to their owne husbands: ſo that if any obey not the worde, they may be wonne without the worde, by the conuerſation of the wiues, while they beholde your chaſte conuerſation coupled with feare. Whoſe apparell let it not be outward with broyded haire, and trimming about with golde, either in putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, ſo that the ſpirite be milde and quiet, which is a precious thing in the ſight of God. For after this maner (in the olde time) did the holy women, which truſted in God, apparell themſelues, being ſubiect to their owne husbands, as Sara obeyed Abraham, calling him Lorde, whoſe daughters ye are made doing well, and not being diſmaide with any feare.

THE

¶ *The Priest entring into the sicke persons house, shall say.*

Peace be in this house, and to all that dwell in it.

REmember not Lord our iniquities, nor the iniquities of our forefathers, spare vs good Lord, spare thy people whome thou hast redeemed with thy most precious blood, and be not angrie with vs for ever.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen, hallowed be thy Name, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approch to hurt him.

Minister.

Be vnto him, O Lord, a strong tower.

Answere.

From the face of his enemie.

Minister.

O Lord heare our prayers.

Answere.

And let our crie come vnto thee.

Minister.

O Lorde looke downe from heauen, beholde, visite, and relieue this thy seruant. Looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

HEare vs Almightie and moſt mercifull God and Sauiour, extend thy accuſtomed goodneſſe to this thy ſeruaunt which is grieued with ſickeneſſe: Viſite him, O Lorde, as thou diddeſt viſite Peters wiues mother, and the captaines ſeruaunt, So viſite and reſtore to this ſicke perſon his former health (if it be thy will:) or elſ giue him grace ſo to take thy viſitation, that after this painefull life ended, hee may dwell with thee in life euerlaſting. Amen.

DEarely beloued, knowe this, that Almightie God is the Lorde of life and death, and ouer all things to them pertaining, as youth, ſtrength, health, age, weakneſſe and ſickneſſe. Wherefore, whatſoeuer your ſickneſſe is, know you certeinely that it is Gods viſitation. And for what cauſe ſoeuer this ſickneſſe is ſent vnto you, whether it be to trie your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the encreaſe of glory and endleſſe felicitie: or els it be ſent vnto you to correct and amend in you whatſoeuer doeth offend the eyes of your heauenly father: know you certeinly, that if you truely repent you of your ſinnes, and beare your ſickneſſe patiently, truſting in Gods mercie for his deare ſonne Ieſus Chriſtes ſake, and render vnto him humble thankes for his fatherly viſitation, ſubmitting your ſelfe wholly to his will: it ſhall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlaſting life.

¶ *If the perſon viſited be very ſicke, then the Curate may omit his exhortation in this place.*

Take therefore in good worth the chaſtiſement of the Lorde: for whome the Lorde loueth, hee chaſtiſeth: yea as Saint Paul ſaith, hee ſcourgeth euery ſonne which hee receiueth. If ye endure chaſtiſement, he offereth himſelfe vnto you, as vnto his owne children. What ſonne is hee that the father chaſtiſeth not? If ye be not vnder correction, (whereof all true children are partakers) then are ye baſtards and not children. Therefore ſeeing that when our carnall fathers doe correct vs, wee reuerently obey them: ſhall wee not nowe much rather be obedient to our ſpirituall father, and ſo liue? And they for a fewe dayes doe chaſtiſe vs after their owne pleaſure: but hee doeth chaſtiſe vs for our profite, to the intent hee may make vs partakers of his holineſſe. Theſe wordes (good brother) are Gods wordes, and written in holy ſcripture for our comfort and inſtruction, that wee ſhoulde patiently and with thankeſgiuing,

beare

beate our heauenly fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles and sicknesses. For he himselfe went not vp to ioy, but first he suffered paine, he entred not into his glory, before he was crucified. So truely our way to eternall ioy, is to suffer here with Christ: and our doore to enter into eternall life, is gladly to die with Christ, that we may rise againe from death, & dwell with him in euerlasting life. Now therefore, taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the name of God to remember the profession which you made to God in your baptisme. And forasmuch as after this life, there is a coont to be giuen vnto the righteous Iudge, of whome all must be iudged without respect of persons: I require you to examine your selfe and your state both toward God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercie at our heauenly fathers hand, for Christes sake, and not be accused and condemned in that fearefull iudgement. Therefore I shal shortly rehearse the articles of our faith, that you may know whether you do beleeue as a Christian man should, or no.

¶ *Here the minister shall rehearse the Articles of the faith, saying thus:*

Doest thou beleeue in God the father Almightie, maker of heauen and earth.

And so forth as it is in Baptisme.

¶ *Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any weighty matter. After which confession, the Priest shall absolue him after this sort.*

OVr Lorde Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercie forgiue thee thine offences, and by his authoritie committed to me, I absolue thee from all thy sinnes. In the name of the Father, and of the Sonne, and of the holy Ghoost. Amen.

¶ *Let vs pray.*

OMost mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercie vpon this thy seruaunt, who most earnestly desi-

teth pardon and forgiuenesse. Renew in him (most louing father) whatsoeuer hath bene decayed by the fraud and malice of the deuill, or by his owne carnall will and frailetesse: preserue and continue this sicke member in the vnitie of thy Church, consider his contrition, accept his teares, assuage his paine, as shalbe seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercie, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued Sonne Iesus Christ. Amen.

¶ Then shall the Minister say this Psalme.

In te Domine speraui psal. 71.

IN thee, O Lord, haue I put my trust, let mee neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castell.

Deliuer me, O my God, out of the hand of the vngodly out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I been holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against mee, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from mee, O God: my God haste thee to helpe mee.

Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to do me euill.

As for me I will patiently abide alway: and will praise thee more and more.

My

My mouth shall dayly speake of thy righteousnesse and saluation: for I knowe no ende thereof.

I will goe foorth in the strength of the Lorde God; and will make mention of thy righteousnesse onely.

Thou (O God) hast taught me from my youth vp vntill nowe: therefore will I tell of thy wonderous workes.

Forsake me not (O God) in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power vnto all them that are yet for to come.

Thy righteousnesse (O God) is very high, and great things are they that thou hast done. O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet didst thou turne and refreshme, yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour; and comforted me on euery side.

Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lips will be faine, when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, &c.

¶ Adding this.

O Sauiour of the worlde, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs we beseeche thee, O God.

¶ Then shall the Minister say.

THE Almightie Lorde, which is a most strong towre to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bowe and obey, be nowe and euermore thy defence, and make thee knowe and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but onely the name of our Lorde Iesus Christ. Amen.

THE

THE COMMVNION OF THE SICKE.

The Collect.

ALmightie euerlasting God, maker of mankind, which doest correct those whō thou doest loue, and chastisest euery one whom thou doest receiue: we beseech thee to haue mercie vpon this thy seruant, visited with thine hand, and to graunt that he may take his sickenesse patiently, & recouer his bodily health (if it be thy gratious will:) and whensoeuer his soule shall depart from the body, it may be without spot presented vnto thee, through Iesus Christ our Lord, Amen.

The Epistle.

Heb. 12. MY sonne, despise not the correction of the Lorde, neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth: yea, and he scourgeth euery sonne whom he receiueth.

The Gospel.

Iohn 5. VErely, verely I say vnto you, he that heareth my word, and beleeueth on him that sent me, hath euerlasting life, and shall not come vnto damnation, but he passeth from death vnto life.

¶ *When the sicke person is visited, and receiueth the holy Communion all at one time, then the Priest for more expedition, shall cut off the fourme of the visitation, at the Psalme.*

In thee O Lord, haue I put my trust

And goe straight to the Communion.

AT THE BVRIALL OF THE DEAD.

Iohn 11. I Am the resurrection and the life (saith the Lord:) He that beleeueth in me, yea though he were dead, yet shall he liue. And whosoeuer liueth, and beleeueth in me, shall not die for euer.

Iob 19. I Know that my redeemer liueth, and that I shal rise out of the earth in the last day, an shall be couered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall beholde him, not with o: her, but with these same eyes.

We

WE brought nothing into this world, neither may we carie any thing out of this world. The Lorde giueth, and the Lord taketh away: euen as it pleaseth the Lord, so commeth things to passe. Blessed be the name of the Lord. 1.Tim.6. Job 1.

¶ When they come to the grane, the Preest shall say.

MAn that is borne of a woman hath but a short time to line, and is full of miserie. Hee commeth vp, and is cut downe like a flowre, he fleeth as it were a shadowe, and neuer continueth in one stay. In the middest of life we be in death: of whom may we seeke for succour but of thee, O Lorde, which for our sinnes iustly art displeased? Yet O Lorde God most holy. O Lord most mightie, O holy and most mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not thy mercifull eyes to our prayers: but spare vs Lorde most holy, O God most mightie, O holy and mercifull Sauiour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee. Job 14.

FOr as much as it hath pleased Almightie God of his great mercie, to take vnto himselfe the soule of our deare brother here departed, wee therefore commit his body to the grounde, earth to earth, asshes to asshes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lorde Iesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mightie working, whereby he is able to subdue all things to himselfe.

¶ Then shall be said or sung.

I Heard a voyce from heauen, saying vnto me, Write, from henceforth, blessed are the dead which die in the Lord. Euen so saith the Spirit, that they rest from their labours. Apoc. 14

CHrist is risen from the dead, and become the first fruites of them that slept. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christes at his comming. Then commeth the ende, when hee hath deliuered vp the kingdome to God the Father, when hee hath put downe all rule, and all authoritie and power. For hee must 1.Cor. 15

reigne

reigne till hee haue put all his enemies vnder his feete. The last enemie that shall be destroyed, is death. For he hath put all things vnder his feete But when hee saith, All things are put vnder him, it is manifest that hee is excepted which did put all things vnder him When all things are subdued vnto him, then shall the Sonne also himselfe be subiect vnto him that put all things vnder him, that God may be all in all. Els what doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? Yea, and why stand we alway then in ieopardie? By our reioycing which I haue in Christ Iesus our Lorde, I die dayly. That I haue fought with beastes at Ephesus after the maner of men, what aduantageth it mee if the dead rise not againe? Let vs eate and drinke, for to morowe we shall die. Be not ye deceiued, euill wordes corrupt good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man will say, Howe arise the dead? With what body shall they come? Thou foole, that which thou sowest, is not quickened, except it die. And what sowest thou? Thou sowest not the body that shall be, but bare corne, as of wheate or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beastes another of fishes, another of birdes. There are also celestiall bodies, and there are bodies terrestriall. But the glorie of the celestiall is one, and the glorie of the terrestriall is another. There is one maner glorie of the Sunne, and another glory of the Moone, and another glory of the starres: for one starre differeth from another in glorie: So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a spirituall body There is a naturall body, and there is a spirituall body as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth earthy The second man is the Lorde from heauen heauenly As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly And as wee haue borne the image of the earthy, so shall wee beare the image of the

the heauenly. This say I brethren, that flesh and blood can not inherite the kingdome of God, neither doeth corruption inherite incorruption. Beholde, I shew you a mysterie, We shall not all sleepe, but wee shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and wee shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on iuomortalitie, then shall be brought to passe the saying that is written. Death is swallowed vp into victorie. Death, where is thy sting? Hell, where is thy victory? The sting of death is sinne, and the strength of sinne is the lawe. But thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christ. Therefore my deare brethren, be yee stedfast and vnmooueable, alwayes rich in the worke of the Lord, for as much as yee know how that your labour is not in vaine in the Lord.

¶ *The Lessons ended, the Priest shall say:*

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
Our Father which art in heauen &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

The Priest.

ALmighrie God, with whom doe liue the spirits of them that depart hence in the Lord, and in whome the soules of them that be elected, after they be deliuered from the burthen of the flesh, be in ioy and felicitie: we giue thee heartie thankes, for that it hath pleased thee to deliuer this N. our brother, out of the miseries of this sinnefull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

OMercifull God, the Father of our Lorde Iesus Christ, who is the resurrection and the life, in whome whoso-euer

euer beleeueth shall liue, though he die: and whosoeuer liueth and beleeueth in him shall not die eternally: who also raught vs (by his holy Apostle Paul) not to be sory as men without hope, for them that sleepe in him: wee meekely beseech thee (O Father) to raise vs from the death of sinne, vnto the life of righteousnesse, that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the generall resurrection in the last day, wee may be found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue & feare thee, saying, Come ye blessed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Graunt this wee beseech thee, O mercifull Father, through Iesus Christ our mediatour and redeemer. Amen.

THE THANKSGIVING OF WOMEN AFTER CHILDBIRTH, commonly called the Churching of women.

¶ *The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the table standeth, and the Priest standing by her, shall say these words or such like, as the case shall require.*

FOrasmuch as it hath pleased Almightie God of his goodnesse, to giue you safe deliuerance, and hath preserued you in the great danger of child birth: you shall therefore giue heartie thanks vnto God, and pray.

¶ *Then shall the Priest say this Psalme.*

Psal. 121. I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foot to be mooued: and hee that keepeth thee will not sleepe.

Beholde, hee that keepeth Israel: shall neither slumber nor sleepe.

The Lorde himselfe is thy keeper: the Lorde is thy defence vpon

vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shall preserue thy going out, and thy comming in, from this time forth for euermore.

Glorie be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Priest.

¶ Let vs pray.

O Almightie God, which hast deliuered this woman thy seruant from the great paine and perill of childbirth: Grant, we beseech thee, most mercifull Father, that thee through thy helpe may both faithfully line and walke in her vocation, according to thy will in this life present, and also may be partaker of euerlasting glorie in the life to come, through Iesus Christ our Lord. Amen.

¶ *The woman that commeth to giue her thanks, must offer accustomed offerings. And if there be a Communion, it is conuenient that she receiue the holy Communion.*

A COMMINATION AGAINST SINNERS, WITH CERTAINE prayers, to be vsed diuers times in the yeere.

BRethren, in the primitiue Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might be saued in the day of the Lord: and that other admonished by their example might be the more afraid to offend.

In the stead whereof, vntill the said discipline may be restored againe (which thing is much to be wished) it is thought good, y at this time, in your presence should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the seuen and twentieth Chapter of Deuteronomium, and other places of Scripture: and that yee should answere to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these daungerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lorde, the worke of the handes of the craftsman, and putteth it in a secret place to worship it.

¶ *And the people shall answere and say.*

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Cursed is he that remooueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Cursed is he that maketh the blinde to go out of his way.

Answere.

Amen.

Minister.

Minister.

Cursed is he that letteth in judgement the right of the stranger, of them that be fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answere.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Answere.

Amen.

Minister.

Cursed is he that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshippers of images, slaunderers, drunkards and extortioners.

Answere.

Amen.

Minister.

NOwe seeing that all they be accursed, as the Prophet Dauid beareth witnesse, which doe erre & goe astray from the commandement of God, let vs (remembring the dreadful judgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition and meekenes of heart, bewailing and lamenting our sinnefull life, knowledging and confessing our offences, & seeking to bring foorth worthy fruites of penance. For nowe is the axe put to the roote of the trees, so that euery tree which bringeth not foorth good fruite, is hewen downe and cast into the fire. It is a fearefull thing to fall into the handes of the liuing God: hee shall powre downe raine vpon the sinners, snares, fire, and brimstone, storme and *Psal. 119.* *Matth. 3* *Hebre. 10.* *Psal. 11.*

Esai.26. and tempest, this shall be their portion to drinke. For loe, the Lord is come out of his place, to visite the wickednesse of such
Mala.3. as dwell vpon the earth But who may abide the day of his com-
Matth.3. ming? who shall be able to endure when hee appeareth? His fanne is in his hand, and he will purge his floore, and gather his wheate into the barne: but hee will burne the chaffe with vnquenchable fire. The day of the Lorde commeth as a theefe in
2.Thes.5. the night: and when men shall say peace, and all things are safe, then shall sudden destruction come vpon them, as sorowe commeth vpon a woman trauailing with childe, and they shall not
Rom.2. escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubbernes of their heart, haue heaped vnto themselues, which despise the goodnes, patience, and long sufferance of God, when he called them
Prou.1. continually to repentance. Then shall they call vpon me (saith the Lord) but I will not heare, they shall seeke me early, but they shall not finde me, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke when the doore shalbe shut, & to late to cry for mercie, when it is the time of iustice. O terrible voyce of most iust iudgement, which shalbe pronounced vpon them, when it shalbe said
Matt.25. vnto them, Goe ye cursed into the fire euerlasting, which is pre-
2.Cor.6. pared for the deuill and his angels Therefore brethren, take we
Iohn 9. heede betime, while the day of saluation lasteth for the night commeth, when none can worke. But let vs while we haue the light, beleeue in the light, & walke as the children of the light,
Matt.25. that we be not cast into vtter darknesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendement, and of his endlesse pitie promiseth vs forgiuenesse of thatwhich is past, (if with a
Esai.1. whole minde and true heart) we returne vnto him. For though our sinnes be as red as scarlet, they shall be as white as snowe: and though they be like purple, yet shall they be as white as
Ezek.28. wooll. Turne you cleane, sayeth the Lorde from all your wickednesse, and your sinne shall not be your destruction. Cast away from you all your vngodlinesse that ye haue done. Make you newe hearts, and a newe spirit. Wherefore will yee die (O ye house of Israel) seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then, and ye shall liue. Although we haue sinned, yet haue we an ad-
1.Iohn 2. uocate with the Father, Iesus Christ the righteous, and he *it is*

that obtaineth grace for our sinnes. For hee was wounded for our offences, and smitten for our wickednesse. Let vs therfore returne to him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that hee is ready to receiue vs, and most willing to pardon vs, if we come to him with faithful repentance, if we will submit our selues vnto him, & from henceforth walke in his wayes: if wee will take his easie yoke and light burden vpon vs, to follow him in lowlinesse, patience, and charitie, and be ordered by the gouernance of his holy Spirite, seeking alwayes his glorie, and serving him duely in our vocation, with thanks giuing. This if we doe, Christ will deliuer vs from the curse of the Lawe, and from the extreme malediction which shall light vpon them that shalbe set on the left hand, and he will set vs on his right hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercie. Amen. *Esai.53.* *Mat.11.* *Matth.25.*

¶ *Then shalbe said this Psalme.* Miserere mei Deus.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. *Psal.51.*

Wash me throughly from my wickednesse: and cleanse mee from my sinne.

For I knowledge my faultes: and my sinne is euer before mee.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest truth in the inward partes: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hyssope, and I shalbe cleane: thou shalt wash me, and I shalbe whiter then snowe.

Thou shalt make mee heare of ioy, and gladnesse: that the bones which thou hast broken may reioyce

Turne thy face from my sinnes, & put out all my misdeedes.

Make me a cleane heart (O God) and renue a right spirite within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy help againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer me from blood guiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips, O Lord: my mouth shall shew thy praise.

For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.

The sacrifice of God, is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O bee fauourable and gracious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offerings and oblations: then shal they offer yong bullocks vpon thine altar.

Glory be to the Father and to the Sonne, &c.

As it was in the beginning, is nowe, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs O God our Sauiour.

Answere.

And for the glory of thy Name sake deliuer vs, be mercifull vnto vs sinners for thy Names sake.

Minister.

O Lord heare our prayer.

Answere.

Answere.

And let our crie come vnto thee.

¶ *Let vs pray.*

O Lorde, wee beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they whose consciences by sinne are accused, by thy mercifull pardon may bee absolued, through Christ, our Lorde. Amen.

O Most mightie God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he shoulde rather turne from sinne, and be saued: mercifully forgine vs our trespasses, receiue and comfort vs, which bee grieued and wearied with the burden of our sinne. Thy propertie is to haue mercy, to thee onely it appertayneth to forgiue sinnes: spare vs therefore good Lorde, spare thy people whome thou hast redeemed, enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine ire from vs, which meekely knowledge our vilenesse, and truely repent vs of our faultes: so make haste to helpe vs in this worlde, that we may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ *Then shall the people say this that followeth, after the Minister.*

TVrne thou vs, O good Lorde, and so shall wee be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people, good Lorde, spare them, and let not thine heritage bee brought to confusion. Heare vs, O Lorde for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

A prayer

Almightie and most gracious God, we heartily thanke thee for the sweete sleepe and comfortable rest which thou hast giuen vs this night: and forasmuch as thou hast commaunded by thy holy worde, that no man should be idle, but all occupied in godly and vertuous exercises, euery man according to his calling: wee most humbly beseech thee that thine eyes may attend vpon vs, dayly defend vs, cherish, comfort, and gouerne vs, and all our counsels, studies and labours, in such wise, that wee may spend and bestow this day according to thy most holy will, without the hurting of our neighbours, and that we may diligently and warily eschewe and auoyde all things that should displease thee, set thee alwayes before our eyes, liue in thy feare, working that which may bee found acceptable before thy diuine Maiestie, through Iesus Christ our Lord. Amen.

¶ A prayer for the Euening.

OH Lorde God, Father euerlasting and full of pitie, wee acknowledge and confesse, that we be not worthy to hit vp our eyes to heauen, much lesse to present our selues before thy Maiestie, with confidence that thou wilt heare our prayers, and graunt our requestes, if we consider our owne deseruings. For our consciences doe accuse vs, and our sinnes witnesse against vs, and we knowe that thou art an vpright Iudge, which doest not iustifie the sinners and wicked men, but punishest the faultes of all such as transgresse thy commaundements. Yet most mercifull Father, sith it hath pleased thee to commaund vs to call on thee in all our troubles and aduersities, promising euen then to helpe vs when wee feele our selues (as it were) swallowed vp of death and desperation: We vtterly renounce all worldly confidence, and flee to thy soueraigne bountie, as our onely stay and refuge, beseeching thee not to call to remembrance our manifolde sinnes and wickednesse, whereby we continually prouoke thy wrath and indignation against vs, neither our negligence and vnkindnesse, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweete comfort of thy Gospel reuealed vnto vs, but rather to accept the obedience and death of thy Sonne Iesus Christ, who by offering vp his body in sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercy therefore

vpon

vpon vs, O Lorde, and forgiue vs our offences. Teach vs by thine holy Spirite, that we may rightly weigh them, and earnestly repent for the same: and so much the rather, O Lorde, because that the reprobate, and such as thou hast forsaken, can not prayse thee, nor call vpon thy Name: but the repenting heart, the sorowfull minde, the conscience opressed, hungring and thirsting for thy grace, shall euer set forth thy prayse and glory. And albeit we be but wormes and dust, yet thou art our creator, and we be the worke of thy hands: yea thou art our Father, and wee thy children: thou art our shepheard, and wee thy flocke: thou art our redenmer, and wee the people whom thou hast bought: thou art our God, and wee thine inheritance. Correct vs not therefore in thine anger, O Lorde, neither according to our desertes punish vs, but mercifully chastise vs with a fatherly affection, that all the worlde may knowe that at what time soeuer a sinner doeth repent him of his sinne, from the bottome of his heart thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordeyned him the day to trauaile: Graunt, O deare Father, that we may so take our bodily rest, that our soules may continually watch for the time that our Lord Iesus Christ shall appeare for our deliuerance out of this mortall life, and in the meane season, that wee, not ouercome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: furthermore, that our sleepe bee not excessiue or ouermuch, after the insatiable desire of our flesh, but onely sufficient to content our weake nature, that wee may be the better disposed to liue in all godly conuersation, to the glory of thine holy Name, and profite of our brethren. Amen.

FINIS.

THE PSALMES OF DAVID.

Beatus vir. Psalme 1.

Morning prayer.

BLessed is the man that hath not walked in the counsell of the vngodly, nor stand in the way of sinners: and hath not sit in the seate of the scornefull.

2 But his delight is in the Lawe of the Lord: and in his Law will he exercise himselfe day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruite in due season.

4 His leafe also shall not wither: and looke whatsoeuer hee doeth, it shall prosper.

5 As for the vngodly, it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shal not be able to stand in the iudgment: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes? Psal. 2.

WHy doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The kings of the earth stand vp, and the rulers take counsell together: against the Lord, and against his anointed.

3 Let vs breake their bonds asunder: and cast away their cordes from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy hill of Sion.

7 I will preach the Lawe, whereof the Lorde hath sayde vnto me: thou art my Sonne, this day haue I begotten thee.

8 Desire of me, & I shal giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou

9 Thou shalt bruise them with a rod of yron, and break them in pieces like a potters vessell.

10 Be wise now therefore, O ye Kings: be learned yee that are Iudges of the earth.

11 Serue the Lorde in feare: and reioyce vnto him with reuerence.

12 Kisse the sonne least he be angrie, and so ye perish from the right way: if his wrath bee kindled (yea but a litle) blessed are they that put their trust in him.

Domine quid. Psal. 3.

LOrde howe are they increased that trouble mee: many are they that rise against me.

2 Many one there be that say of my soule: There is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraide for ten thousands of people: that haue set themselues against me round about.

7 Vp Lorde, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnes: for thou hast set me at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour: and haue such pleasure in vanitie and seeke after leasing?

3 Knowe this also, that the Lorde hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare mee.

4 Stand in awe, and sinne not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: Who will shewe vs any good?

7 Lord lift thou vp the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their

their corne and wine and oile increased.
9 I will lay mee downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safetie.

Verba mea auribus. Psal. 5.

POnder my wordes, O Lord; consider my meditation.
2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.
3 My voyce shalt thou heare betimes, O Lorde: earely in the morning will I direct my prayer vnto thee, and will looke vp.
4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.
5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.
6 Thou shalt destroy them that speake leasing: the Lorde will abhorre both the blood thirstie and deceitfull man.
7 But as for me, I will come into thy house, euen vpon the multitude of thy mercie: and in thy feare will I worship toward thy holy Temple.
8 Leade me, O Lorde, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.
9 For there is no faithfulnes in his mouth: their inward parts are very wickednesse.
10 Their throate is an open sepulchre: they flatter with their tongue.
11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they have rebelled against thee.
12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thanks, because thou defendest them, they that loue thy Name shalbe joyfull in thee.
13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him as with a shield.

Euening prayer.

Domine ne in furore. Psal. 6.

OLorde rebuke mee not in thine indignation: neither chasten me in thy displeasure.
2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me for my bones are vexed.
3 My soule is also sore troubled: but Lord how long wilt thou punish me?
4 Turne thee, O Lord, and deliuer my soule: O saue mee for thy mercies sake.

5 For

5 For in death no man remembreth thee: and who will giue thee thanks in the pit?

6 I am wearie of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lorde hath heard my petition: the Lorde will receiue my prayer.

10 All mine enemies shalbe confounded and sore vexed: they shal be turned backe, and put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lorde my God, in thee haue I put my trust: saue mee from all them that persecute me, and deliuer me.

2 Lest he deuoure my soule like a lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednes in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemie persecute my soule, and take me: yea, let him treade my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lorde shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse, and according to the innocencie that is in me.

9 Oh let the wickednes of the vngodly come to an ende: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous iudge, strong and patient: and God is prouoked euery day.

13 If a man wil not turne, he wil whet his sword: he hath bent his bowe, and made it readie.

14 He

14 He hath prepared for him the instruments of death: hee ordeineth his arrowes against the persecutors.
15 Behold, he trauaileth with mischiefe: hee hath conceiued sorrow, and brought forth vngodlinesse.
16 He hath grauen and digged vp a pit: and is fallen himselfe into the destruction that he made for other.
17 For his trauell shall come vpon his owne head: and his wickednesse shall fall on his owne pate.
18 I will giue thanks vnto the Lord, according to his righteousnesse: and will praise the Name of the Lord the most High.

Domine Dominus. Psal 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens!
2 Out of the mouth of very babes and sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemie and the auenger.
3 For I will consider the heauens, euen the workes of thy fingers: the moone and the starres which thou hast ordeined.
4 What is man that thou art mindful of him: and the Sonne of man that thou visitest him?
5 Thou madest him lower then the Angels: to crowne him with glorie and worship.
6 Thou makest him to haue dominion of the workes of thy hands: and thou hast put all things in subiection vnder his feete.
7 All sheepe and oxen: yea, and the beasts of the field.
8 The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh through the paths of the sea.
9 O Lord our gouernour: how excellent is thy Name in all the world!

Morning prayer.

Confitebor tibi. Psal 9.

I Will giue thanks vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous works.
2 I will be glad, and reioyce in thee: yea, my songs will I make of thy Name, O thou most highest.
3 While mine enemies are driuen backe: they shall fall and perish at thy presence.
4 For thou hast maintained my right, and my cause: thou art set in the throne that iudgest right.
5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.
6 O thou enemie, destructions are come to a perpetual end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But

7 But the Lorde shall endure for euer: hee hath also prepared his seate for iudgement.
8 For he shall iudge the world in righteousnesse: and minister true iudgement vnto the people.
9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.
10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.
11 O praise the Lord which dwelleth in Sion: shewe the people of his doings.
12 For when he maketh inquisicion for blood hee remembreth them: and forgetteth not the complaint of the poore.
13 Haue mercie vpon me, O Lord, consider the trouble which I suffer of them that hate mee: thou hast lifted me vp from the gates of death.
14 That I may shewe all thy prayses within the portes of the daughter of Sion: I will reioyce in thy saluation.
15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.
16 The Lorde is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.
17 The wicked shall bee turned into hell: and all the people that forget God.
18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.
19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.
20 Put them in feare (O Lorde:) that the heathen may knowe themselues to be but men.

Vt quid Domine, *Psal.* 10.

WHy standest thou so farre off (O Lorde) and hidest thy face in the needefull time of trouble?
2 The vngodly for his owne lust doth persecute the poore: let them be taken in the craftie wylinesse that they haue imagined.
3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.
4 The vngodly is so proude, that he careth not for God: neither is God in all his thoughts.
5 His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.
6 For hee hath sayde in his heart, Tush, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His

7 His mouth is full of cursing, deceite, and fraude: vnder his tongue is vngodlinesse and vanitie.

8 Hee sitteth lurking in the thieuish corners of the streetes: and priuily in his lurking dennes doeth hee murther the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, euen as a Lion lurketh hee in his denne: that he may rauish the poore.

10 He doth rauish the poore: when he getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fal into the hand of his captaines.

12 He hath said in his heart, Tush, God hath forgotten: hee hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hande: forget not the poore.

14 Wherefore should the wicked blaspheme God: while hee doeth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lorde is King for euer and euer: and the heathen are perished out of the land.

19 Lorde, thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. *Psal. 11.*

IN the Lord I put my trust: how say ye then to my soule, that she should flee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make readie their arrowes within the quiuer: that they may priuily shoote at them that are true of heart.

3 For the foundations will be cast downe: and what hath the righteous done?

4 The Lorde is in his holy Temple: the Lordes seate is in heauen.

5 His eyes consider the poore: and his eye lids trie the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that

that delighteth in wickednes doeth his soule abhorre.

7 Vpon the vngodly he shall raine snares, fire, and brimstone, storme, and tempest: this shalbe their portion to drinke.

8 For the righteous Lorde loueth righteousnes: his countenance will behold the thing that is iust.

Saluum me fac. *Psal.* 12.

HElpe me Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talke of vanitie euery one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall roote out all deceitfull lips: and the tongue that speaketh proud things.

4 Which haue said, With our tongues we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Nowe for the comfortlesse troubles sake of the needie: and because of the deepe sighing of the poore.

6 I will vp (saith the Lord) and wil helpe euery one from him that swelleth against him, and will set them at rest.

7 The wordes of the Lord are pure words: euen as the siluer which from the earth is tried, & purified seuen times in the fire.

8 Thou shalt keepe them, O Lorde: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsque quo Domine. *Psal.* 13.

HOw long wilt thou forget me (O Lorde) for euer? how long wilt thou hide thy face from me? *Euening prayer.*

2 How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me, will reioyce at it.

5 But my trust is in thy mercie: and my heart is ioyfull in thy saluation.

6 I will sing of the Lorde, because hee hath dealt so louingly with me: yea, I will praise the Name of the Lord most highest.

Dixit insipiens. *Psal.* 14.

THe foole hath said in his heart: There is no God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one)

3 The Lord looked downe from heauen vpon the children of men:

men: to see if there were any that would vnderstand and seeke after God.

4 But they are al gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throte is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feete are swift to shed blood.

7 Destruction and vnhappinesse is in their wayes: and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lorde, there were they brought in great feare (euen where no feare was) for God is in the generation of the righteous.

10 As for you yee haue made a mocke at the counsell of the poore: because he putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion? when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shalbe glad.

Domine quis habitabit. Psal. 15.

Morning prayer.

LOrd who shall dwell in thy tabernacle: or who shal rest vpon thy holy hill?

2 Euen he that leadeth an vncorrupt life: and doth the thing that is right, and speaketh the trueth from his heart.

3 He that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsurie, nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast sayd vnto the Lorde: Thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another god: shall haue great trouble,

5 Their

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lorde himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto mee in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before mee: for hee is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glorie reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell, neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew mee the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. *Psal.* 17.

HEare the right, O Lorde, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come forth from thy presence, and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednes in me: for I am vtterly purposed that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lips: I haue kept me from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths: that my footesteps slippe not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye, hide me vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse me round about to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground,

12 Like

22 Like as a Lion that is greedie of his pray: and as it were a lions whelpe lurking in secret places.
23 Vp Lorde, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.
24 From the men of thy hand, O Lord, from the men I say, and from the euil world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.
25 They haue children at their desire: and leaue the rest of their substance for their babes.
26 But as for mee, I will behold thy presence in righteousnes: and when I awake vp after thy likenes, I shall be satisfied with it.

Diligam te. Psal. 18.

Euening prayer.

I Will loue thee, (O Lorde) my strength, the Lord is my stonie rocke, and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge.
2 I will call vpon the Lord, which is worthie to be praised: so shall I be safe from mine enemies.
3 The sorowes of death compassed me: and the ouerflowings of vngodlinesse made me afraide.
4 The paines of hell came about me: the snares of death ouertooke me.
5 In my trouble I will call vpon the Lorde: and complaine vnto my God.
6 So shall he heare my voyce out of his holy temple: and my complaint shal come before him, it shal enter euē into his eares.
7 The earth trembled and quaked: the very foundations also of the hils shooke and were remoued, because he was wroth.
8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.
9 He bowed the heauens also, and came downe: and it was darke vnder his feete.
10 He rode vpon the Cherubims and did flie: hee came flying vpon the wings of the winde.
11 He made darkenes his secret place: his pauilion rounde about him, with darke water and thicke cloudes to couer him
12 At the brightnes of his presence his clouds remoued: haile-stones and coales of fire.
13 The Lord also thundred out of heauen, and the highest gaue his thunder: haile-stones and coales of fire.
14 He sent out his arrowes, and scattered them: he cast forth his lightnings, and destroyed them.

15 The

15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall fetch me out of many waters.

17 He shal deliuer me from my strongest enemie, and from them which hate me: for they are too mightie for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 Hee brought me foorth also into a place of libertie: hee brought me foorth, euen because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannes of my hands shall he recompense me.

21 Because I haue kept the wayes of the Lorde: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his lawes: and will not cast out his commandements from me.

23 I was also vncorrupt before him, and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according vnto the cleannesse of my hands in his eye sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt be cleane, and with the froward, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proude.

28 Thou also shalt light my candle: the Lorde my God shall make my darkenesse to be light.

29 For in thee I shall discomfite an hoste of men; and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord, or who hath any strength except our God?

32 It is God that gurdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feete like Hartes feete: and setteth me vp on high.

34 He teacheth my hands to fight: and mine armes shall breake

euen a bowe of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall hold me vp and thy louing correction shal make me great.

36 Thou shalt make roome ynough vnder me for to goe: that my footesteps shall not slide.

37 I will followe vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

38 I will finite them, that they shall not be able to stand: but fall vnder my feete.

39 Thou hast girded me with strength vnto the battell: thou shalt throwe downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

41 They shall crie, but there shall be none to helpe them: yea, euen vnto the Lorde shall they crie, but hee shall not heare them.

42 I will beate them as small as the dust before the winde: I will cast them out as the clay in the streetes.

43 Thou shalt deliuer me from the striuings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not knowen: shall serue me.

45 As soone as they heare of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and be afraide out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and praysed be the God of my saluation.

48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruell) enemies and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee (O Lord) among the Gentiles: and sing prayses vnto thy Name.

51 Great prosperitie giueth he vnto his king: and sheweth louing kindnesse vnto Dauid his anointed, and vnto his seede for euermore.

Cœli enarrant. Psalm. 19.

Morning prayer.

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another, and one night certifieth another.

3 There

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the endes of the world.

5 In them hath he set a tabernacle for the Sunne: which commeth foorth as a bridegrome out of his chamber, and rejoyceth as a giant to runne his course.

6 It goeth foorth from the vttermost part of the heauen, and runneth about vnto the ende of it againe: and there is nothing hid from the heat thereof.

7 The lawe of the Lord is an vndefiled lawe, conuerting the soule: the testimonie of the Lorde is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lorde are right, and reioyce the hearte: the commaundement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then golde, yea, then much fine golde: sweeter also then hony, and the hony combe.

11 Moreouer, by them is thy seruaunt taught: and in keeping of them there is great reward.

12 Who can tell how oft hee offendeth: O cleanse thou mee from my secret faults.

13 Keepe thy seruaunt also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my harte be alway acceptable in thy sight.

15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal 20.

THe Lorde heare thee in the day of trouble: the name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strength thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in the name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lorde helpeth his anointed, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their truſt in chariots, and ſome in horſes: but we will remember the name of the Lord our God.
8 They are brought downe and fallen: but wee are riſen and ſtand vpright.
9 Saue Lord, and heare vs, O king of heauen: when wee call vpon thee.

Domine in virtute. Pſal. 21.

THe king ſhall reioyce in thy ſtrength, O Lorde: exceeding glad ſhall he be of thy ſaluation.
2 Thou haſt giuen him his heartes deſire: and haſt not denied him the requeſt of his lippes.
3 For thou ſhalt preuent him with the bleſſings of goodnes: and ſhalt ſet a crowne of pure golde vpon his head.
4 He aſked life of thee, and thou gaueſt him a long life: euen for euer and euer.
5 His honour is great in thy ſaluation: glory and great worſhip ſhalt thou lay vpon him.
6 For thou ſhalt giue him euerlaſting felicity: and make him glad with the ioy of thy countenance.
7 And why? becauſe the king putteth his truſt in the Lorde: and in the mercie of the moſt higheſt, he ſhall not miſcarrie.
8 All thine enemies ſhall feele thy hand: thy right hand ſhall finde out them that hate thee.
9 Thou ſhalt make them like a fiery ouen in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.
10 Their fruit ſhalt thou root out of the earth: and their ſeede from among the children of men.
11 For they intended miſchiefe againſt thee: and imagined ſuch a deuice as they are not able to performe.
12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bowe ſhalt thou make ready againſt the face of them.
13 Be thou exalted Lorde in thine owne ſtrength: ſo will wee ſing, and praiſe thy power.

Deus, Deus meus. Pſal. 22.

Euening prayer.

MY God, my God, (looke vpon me) why haſt thou forſaken me: and art ſo farre from my health, and from the wordes of my complaint?
2 O my God, I crie in the day time, but thou heareſt not: and in the night ſeaſon alſo I take no reſt.
3 And thou continueſt holy: O thou worſhip of Iſrael.
4 Our fathers hoped in thee; they truſted in thee, and thou

thou diddest deliuer them.
5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.
6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.
7 All they that see mee, laugh mee to scorne: they shoot out their lippes, and shake their head, saying,
8 He trusted in God that hee would deliuer him: let him deliuer him, if he will haue him.
9 But thou art hee that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breastes.
10 I haue beene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.
11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.
12 Many oxen are come about me: fat bulles of Basan close me in on euery side.
13 They gape vpon mee with their mouthes: as it were a ramping and roaring Lion.
14 I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting waxe.
15 My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.
16 For (many) dogs are come about mee: and the counsell of the wicked layeth siege against me.
17 They pearced my hands & my feet, I may tell all my bones: they stand staring and looking vpon me.
18 They part my garments among them: and cast lottes vpon my vesture.
19 But be not thou farre from me, O Lord: thou art my succor, haste thee to helpe me.
20 Deliuer my soule from the sworde: my darling from the power of the dogge
21 Saue mee from the Lions mouth: thou hast heard mee also from among the hornes of the Vnicornes.
22 I will declare thy Name vnto my brethren: in the midst of the Congregation will I praise thee.
23 O praise the Lord ye that feare him: magnifie him all yee of the seed of Iacob, and feare him all ye seed of Israel,

24 For hee hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him; but when he called vnto him, he heard him.
25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.
26 The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him, your heart shall liue for euer.
27 All the ends of the world shall remember themselues, and be turned vnto the Lord: and all the kindreds of the nations shall worship before him.
28 For the kingdome is the Lords: and he is the gouernour among the people.
29 All such as be fat vpon earth: haue eaten and worshipped.
30 All they that go downe to the dust shall kneele before him: and no man hath quickened his owne soule.
31 My seed shall serue him: they shalbe counted vnto the Lord for a generation.
32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall be borne, whome the Lorde hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepheard: therefore can I lacke nothing.
2 He shall feede mee in a greene pasture: and leade mee forth beside the waters of comfort.
3 He shall conuert my soule: and bring me forth in the paths of righteousnesse, for his names sake.
4 Yea, though I walke thorow the valley of the shadowe of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.
5 Thou shalt prepare a table before mee, against them that trouble me: thou hast anoynted my head with oile, and my cup shalbe full.
6 But thy louing kindnesse and mercie shall follow mee all the dayes of my life: and I will dwell in the house of the Lorde for euer.

Domini est terra. Psal. 24.

Morning prayer.

THe earth is the Lordes, and all that therein is: the compasse of the world and they that dwell therein.
2 For hee hath founded it vpon the seas: and prepared it vpon the floods.
3 Who shall ascend into the hill of the Lorde: or who shall rise

rise vp in his holy place?

4 Euen he that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceine his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp ye euerlasting doores: and the king of glory shall come in.

8 Who is the king of glory? it is the Lord strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, and be ye lift vp ye euerlasting doores: and the King of glory shall come in.

10 Who is the King of glory: euen the Lorde of hostes, he is the King of glorie.

Ad te Domine. Psalm. 25.

VNto thee, O Lorde, will I lift vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach me thy pathes.

4 Leade me forth in thy truth, and learne me: for thou art the God of my saluation, in thee hath beene my hope all the day long.

5 Call to remembrance, O Lorde, thy tender mercies: and thy louing kindnesse which hath beene euer of olde.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the pathes of the Lord are mercie and trueth: vnto such as keepe his couenant and his testimonies.

10 For thy names sake, O Lorde: be mercifull vnto my sinne, for it is great.

11 What man is he that feareth the Lorde: him shall he teache in the way that he shall choose.

12 His soule shall dwell at ease: and his seede shall inherite the land.

13 The secrete of the Lord is among them that feare him: and he will shewe them his covenant.

14 Mine eyes are ever looking vnto the Lorde: for hee shall plucke my feete out of the net.

15 Turne thee vnto me, and haue mercie vpon me, for I am desolate and in miserie.

16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies howe many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnes and righteous dealing waite vpon me: for my hope hath beene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psalme. 26.

BE thou my iudge, O Lord, for I haue walked innocently: my trust hath beene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and proue me: trie out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy truth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocencie, O Lorde: and so will I goe to thine altar.

7 That I may shewe the voyce of thankesgiuing: and tell of all thy wonderous workes

8 Lorde, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the bloodthirstie.

10 In whose handes is wickednesse: and their right handes are full of giftes.

11 But as for me, I will walke innocently: O Lord deliuer me and be mercifull vnto me.

12 My

12 My foote standeth right: I will praise the Lord in the congregation.

Dominus illuminatio. Psalm. 27.

THE Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shal I be afraide? *Euening prayer.*

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an hoste of men were laid against me, yet shall not my heart be afraide: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to beholde the faire beautie of the Lorde, and to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: yea, in the secrete place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And nowe shall he lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake prayses vnto the Lord.

8 Hearken vnto my voyce, O Lorde, when I crie vnto thee: haue mercie vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast beene my succour, leaue me not: neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lorde taketh me vp.

13 Teach me thy way, O Lord: and leade me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verely to see the goodnesse of the Lord in the land of the liuing.

16 O tarie thou the Lordes leasure: be strong, and he shal comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. *Psal. 28.*

VNto thee will I crie, O Lord my ſtrength: thinke no ſcorne of me, leaſt if thou make as though thou heareſt not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions, when I crie vnto thee: when I hold vp my hands toward the mercie ſeate of thy holy temple.

3 O plucke me not away (neither deſtroy me) with the vngodly and wicked doers: which ſpeake friendly to their neighbours, but imagine miſchiefe in their hearts.

4 Reward them according to their deedes: and according to the wickednesse of their owne inuentions.

5 Recompenſe them after the worke of their handes: pay them that they haue deſerued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore ſhall he breake them downe, and not build them vp.

7 Prayſed be the Lorde: for he hath heard the voyce of my humble petitions.

8 The Lord is my ſtrength and my ſhielde, my heart hath truſted in him, and I am helped: therefore my heart daunceth for ioy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and he is the wholeſome defence of his anoynted.

10 O ſaue thy people, and giue thy bleſſing vnto thine inheritance: feede them, and ſet them vp for euer.

Afferte Domino. *Pſalm. 29.*

BRing vnto the Lord (O ye mightie) bring yong rammes vnto the Lord: aſcribe vnto the Lord worſhip and ſtrength.

2 Giue the Lord the honour due vnto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commaundeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea, the voyce of the Lord is mightie in operation, the voice of the Lord is a glorious voyce.

5 The voyce of the Lorde breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them alſo to skippe like a Calfe: Libanus alſo and Syrion like a yong Vnicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord ſhaketh the wildernesse: yea, the Lord ſhaketh the wildernesse of Cades.

8 The

8 The voyce of the Lorde maketh the Hindes to bring foorth yoong and discouereth the thicke bushes: in his temple doeth euery man speake of his honour.

9 The Lorde sitteth aboue the water flood: and the Lorde remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo Dominе. Psal. 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cried vnto thee: and thou hast healed me.

3 Thou Lorde hast brought my soule out of hell: thou hast kept my life from them that go downe to the pit.

4 Sing praises vnto the Lorde (O yee Saints of his:) and giue thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperitie I saide, I shall neuer be remooued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turne thy face (from me:) and I was troubled.

8 Then cried I vnto thee, O Lorde: and gate mee vnto my Lord right humbly.

9 What profite is there in my blood: when I goe downe to the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercie vpon me: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackecloth, and girded me with gladnesse.

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I will giue thanks vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust: let mee neuer be put to confusion, deliuer me in thy righteousnesse.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castell: be thou also my guide, and leade me for thy names sake.

5 Draw me out of the net that they haue laid priuily for me:

for thou art my strength.

6 Into thy handes I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth

7 I have hated them that holde of superstitious vanities: and my trust hath bene in the Lord.

8 I will be glad, and reioyce in thy mercie: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemie: but hast set my feet in a large roome.

10 Haue mercy vpon me, O Lord, for I am in trouble and mine eie is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen olde with heauinesse: and my yeeres with mourning

12 My strength faileth mee, because of mine iniquitie: and my bones are consumed

13 I became a reproose among all mine enemies, but specially among my neighbours: and they of my acquaintance were afraide of me, and they that did see me without, conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

15 For I haue heard the blasphemy of the multitude: and feare is on euery side, while they conspire together against mee, and take their counsell to take away my life.

16 But my hope hath bene in thee, O Lorde: I haue sayd, thou art my God.

17 My time is in thy hand deliuer me from the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let the lying lips be put to silence: which cruelly, disdainefully, and despightfully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laide vp for them that feare thee: and that thou hast prepared for them that put their trust in thee euen before the sonnes of men!

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy tabernacle from the strife of tongues.

23 Thankes be to the Lord: for hee hath shewed mee maruei-

lous

lous great kindnesse in a strong citie.
24 And when I made haste, I said: I am cast out of the sight of thine eyes.
25 Neuertheless thou hearedst the voice of my prayer: when I cried vnto thee.
26 O loue the Lord all yee his Saints: for the Lorde preserueth them that are faithfull, and plenteously rewardeth the proude doer.
27 Be strong, and hee shall stablish your heart: all you that put your trust in the Lord.

Beati quorum. Psal. 32.

BLessed is he whose vnrighteousnesse is forgiuen: and whose sinne is couered. *Euening prayer.*
2 Blessed is the man vnto whome the Lord imputeth no sinne: and in whose spirit there is no guile
3 For while I held my tongue: my boanes consumed away through my dayly complaining.
4 For thy hand is heauie vpon mee day and night: and my moisture is like the drought in Summer.
5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.
6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.
7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.
8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.
9 I will informe thee and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.
10 Be yee not like to Horse and Mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, least they fall vpon thee.
11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercy embraceth him on euery side.
12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankefull.
2 Praise the Lorde with Harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing

3 Sing vnto the Lorde a newe song: sing praises lustily (vnto him) with a good courage.
4 For ỹ word of the Lord is true: & all his works are faithfull.
5 He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.
6 By the worde of the Lorde were the heauens made: and all the hostes of them by the breath of his mouth.
7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.
8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.
9 For he spake, and it was done: he commanded, and it stood fast.
10 The Lorde bringeth the counsell of the heathen to nought: and maketh the deuices of the people to be of none effect, and casteth out the counsels of Princes.
11 The counsell of the Lorde shall endure for euer: and the thoughts of his heart from generation to generation.
12 Blessed are the people whose God is the Lorde Iehoua: and blessed are the folke that he hath chosen to him, to be his inheritance.
13 The Lorde looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell in the earth.
14 Hee fashioneth all the heartes of them: and vnderstandeth all their works.
15 There is no king that can bee saued by the multitude of an hoste: neither is any mightie man deliuered by much strength.
16 An horse is counted but a vaine thing to saue a man: neither shall he deliuer any man by his great strength.
17 Beholde, the eye of the Lorde is vpon them that feare him: and vpon them that put their trust in his mercie.
18 To deliuer their soules from death: and to feed them in the time of dearth.
19 Our soule hath patiently tarried for the Lord: for hee is our helpe, and our shield.
20 For our heart shall reioyce in him: because wee haue hoped in his holy Name.
21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thankes vnto the Lord: his praise shall euer be in my mouth.

2 My ſoule ſhall make her boaſt of the Lord: the humble ſhall heare thereof, and be glad.
3 O praiſe the Lorde with me: and let vs magnifie his Name together.
4 I ſought the Lorde, and he heard me: yea, he deliuered me out of all my feare.
5 They had an eye vnto him, and were lightened: and their faces were not aſhamed.
6 Loe, the poore crieth, and the Lord heareth him: yea, and ſaueth him out of all his troubles.
7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.
8 O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.
9 O feare the Lorde ye that be his Saints: for they that feare him, lacke nothing.
10 The Lions doe lacke, and ſuffer hunger: but they which ſeeke the Lord ſhall want no maner of thing that is good.
11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.
12 What man is hee that luſteth to liue, and would faine ſee good dayes: keepe thy tongue from euill, and thy lips that they ſpeake no guile.
13 Eſchewe euill and doe good: ſeeke peace and enſue it.
14 The eyes of the Lorde are ouer the righteous: and his eares are open vnto their prayers.
15 The countenance of the Lord is againſt them that doe euill: to roote out the remembrance of them from the earth.
16 The righteous crie, and the Lord heareth them: and deliuereth them out of all their troubles.
17 The Lord is nigh vnto them that are of a contrite heart: and will ſaue ſuch as be of an humble ſpirit.
18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.
19 He keepeth all his bones: ſo that not one of them is broken.
20 But misfortune ſhall ſlay the vngodly: and they that hate the righteous, ſhall be deſolate.
21 The Lord deliuereth the ſoules of his ſeruants: and all they that put their truſt in him, ſhall not be deſtitute.

Iudica Domine. Pſalm 35.

PLeade thou my cauſe, O Lord, with them that ſtriue with me: and fight thou againſt them that fight againſt me. *Morning prayer.*

2 Lay

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring foorth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded, and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slipperie: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that he hath laid priuily, catch himselfe: that he may fall into his owne mischiefe.

9 And my soule be ioyfull in the Lorde: it shall reioyce in his saluation.

10 All my bones shal say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoyleth him?

11 False witnesses did rise vp: they laide to my charge things that I knewe not

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke I put on sackecloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had bene my friend, or my brother: I went heauily as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers, were base mockers: which gnashed vpon me with their teeth.

17 Lorde howe long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the Lions.

18 So will I giue thee thankes in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly

vngodly: neither let them winke with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on me with their mouthes, and said, Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lorde holde not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarell: auenge thou my cause, my God and my Lord.

24 Iudge me, O Lorde my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, We haue deuoured him.

26 Let them be put to confusion and shame together that reioyce at my trouble: let them be clothed with rebuke & dishonour that boast themselues against me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea, let them say alway, Blessed bee the Lorde which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shalbe talking of thy righteousnes: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednesse of the vngodly: that there is no feare of God before their eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed and hath set himselfe in no good way: neither doeth he abhorre any thing that is euil.

5 Thy mercie (O Lord) reacheth vnto the heauens: and thy faithfulnesse vnto the cloudes.

6 Thy righteousnesse standeth like the strong mountains: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, howe excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadow of thy wings.

8 They shalbe satisfied with the plenteousnes of thy house: & thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall wee see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnes vnto them that are true of heart.
11 O let not the foote of pride come against me: and let not the hand of the vngodly cast me downe.
12 There are they fallen (all) that worke wickednes: they are cast downe, and shall not be able to stand.

Euening prayer.

Noli emulari. Psal. 37.

FRet not thy selfe, because of the vngodly: neither bee thou enuious against the euill doers.
2 For they shall soone be cut downe like the grasse: and bee withered euen as the green herbe.
3 Put thou thy trust in the Lorde, and be doing good: dwel in the land, and verily thou shalt be fed.
4 Delight thou in the Lord: and he shall giue thee thy hearts desire.
5 Commit thy way vnto the Lorde, and put thy trust in him: and he shall bring it to passe.
6 He shall make thy righteousnesse as cleere as the light: and thy iust dealing as the noone day.
7 Holde thee still in the Lord, and abide patiently vpon him, but grieue not thy selfe at him whose way doth prosper, against the man that doeth after euill counsels.
8 Leaue off from wrath, and let goe displeasure: fret not thy selfe, els shalt thou be moued to doe euill.
9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.
10 Yet a litle while, and the vngodly shalbe cleane gone: thou shalt looke after his place, and he shalbe away.
11 But the meeke spirited shall possesse the earth, and shalbe refreshed in the multitude of peace.
12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.
13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.
14 The vngodly haue drawen out the sworde, and haue bent their bowe: to cast downe the poore and needie, and to slay such as be of a right conuersation.
15 Their sword shall goe through their owne heart: and their bowe shalbe broken.
16 A small thing that the righteous hath, is better then great riches of the vngodly.
17 For the armes of the vngodly shalbe broken: and the Lorde vpholdeth

vpholdeth the righteous.
28 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.
29 They shall not be confounded in the perilous time: and in the dayes of dearth they shall haue ynough.
30 As for the vngodly they shall perish, and the enemies of the Lorde shall consume as the fatte of Lambes: yea, euen as the smoke shall they consume away.
31 The vngodly boroweth, and payeth not againe: but the righteous is mercifull and liberall.
32 Such as be blessed of God, shall possesse the land: and they that be cursed of him, shall be rooted out.
33 The Lorde ordereth a good mans going: and maketh his way acceptable to himselfe.
34 Though he fall, he shall not be cast away: for the Lord vpholdeth them with his hand.
35 I haue bene yong, and now am olde; and yet sawe I neuer the righteous forsaken, nor his seede begging their bread.
36 The righteous is euer mercifull, and lendeth: and his seede is blessed.
37 Flee from euill, and doe the thing that is good: and dwell for euermore.
38 For the Lord loueth the thing that is right: hee forsaketh not his that be godly, but they are preserued for euer.
39 The righteous shall bee punished: as for the seede of the vngodly, it shalbe rooted out.
40 The righteous shall inherite the land: and dwell therein for euer.
41 The mouth of the righteous is exercised in wisedome: and his tongue will be talking of iudgement.
42 The lawe of his God is in his heart: and his goings shall not slide.
43 The vngodly seeth the righteous: and seeketh occasion to slay him.
44 The Lord will not leaue him in his hand: nor condemne him when he is iudged.
45 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.
46 I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.
47 And I went by, and loe, hee was gone: I sought him, but

his place could no where be found.
37 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at the last.
38 As for the transgressours, they shall perish together: and the end of the vngodly is, they shall be rooted out at the last.
40 But the saluation of the righteous commeth of the Lorde: which is also their strength in the time of trouble.
41 And the Lorde shall helpe them, and shall saue them, he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. *Psal* 38.

Morning prayer.

PVt me not to rebuke (O Lorde) in thine anger: neither chasten me in thy heauie displeasure.
2 For thine arrowes sticke fast in me: and thy hand presseth me sore.
3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.
4 For my wickednesse is gone ouer my head: and are like a sore burden too heauie for me to beare.
5 My woands stincke, & are corrupt through my foolishnes.
6 I am brought into so great trouble and miserie: that I goe mourning all the day long.
7 For my loynes are filled with a sore disease: and there is no whole part in my body.
8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.
9 Lord, thou knowest all my desire: and my groning is not hid from thee.
10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.
11 My louers and my neighbours did stand looking vpon my trouble: and my kinsmen stood a farre off.
12 They also that sought after my life, layde snares for mee: and they that were about to doe me euill, talked of wickednesse, and imagined deceite all the day long.
13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.
14 I became euen as a man that heareth not: and in whose mouth are no reproofes.
15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.
16 I haue required that they (euen mine enemies) shoulde not triumph

triumph ouer mee: for when my foote slipt, they reioyced greatly against me.
17 And I truely am set in the plague: and my heauinesse is euer in my sight.
18 For I will confesse my wickednes: and be sory for my sinne.
19 But mine enemies liue, and are mightie: and they that hate me wrongfully, are many in number.
20 They also that reward euill for good, are against mee: because I follow the thing that good is.
21 Forsake me not O Lord my God: be not thou farre from me.
22 Haste thee to helpe me: O Lord God my saluation.

Dixi, custodiam. Psal. 39.

I Sayde, I will take heede to my wayes: that I offend not in my tongue.
2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.
3 I helde my tongue, and spake nothing: I kept silence, yea, euen from good wordes: but it was paine and griefe to me.
4 My heart was hot within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.
5 Lorde, let mee knowe mine ende, and the number of my dayes: that I may be certified how long I haue to liue.
6 Beholde thou hast made my dayes as it were a spanne long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.
7 For man walketh in a vaine shadowe, and disquieteth himselfe in vaine: hee heapeth vp riches, and cannot tell who shall gather them.
8 And now Lorde, what is my hope: truely my hope is euen in thee.
9 Deliuer me from all mine offences: and make me not a rebuke vnto the foolish.
10 I became dumbe, and opened not my mouth: for it was thy doing
11 Take away thy plague from me: I am euen consumed by the meanes of thy heauie hand
12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a mothe fretting a garment: euery man therefore is but vanitie.
13 Heare my prayer, O Lorde, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner as all my fathers were.

15 Oh spare mee a litle, that I may recouer my strength before I goe hence, and be no more seene.

Expectans expectaui. *Psal 40*

I Waited patiently for the Lord: and he enclined vnto me, and heard my calling.

2 Hee brought mee also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

3 And he hath put a newe song in my mouth: euen a thanks giuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lorde: and turned not vnto the proude, and to such as goe about with lies.

6 O Lorde my God, great are thy wonderous workes which thou hast done: like as bee also thy thoughts which are to vs warde, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, and speake of them: they shoulde be moe then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then sayd I, loe, I come.

10 In the volume of the booke it is written of mee, that I should fulfil thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnes in the great congregation: loe, I will not refraine my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnes within my heart: my talking hath bene of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercy and trueth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lorde: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about mee, my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are moe in number then the haires of mine head, and mine heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let

17 Let them be asshamed and confounded together that seeke after my soule to destroy it: let them bee turned backward, and put to rebuke that wish me euill.
18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.
19 Let all those that seeke thee, be ioyfull & glad in thee: and let such as loue thy saluation, say alway, The Lord be praysed.
20 As for me, I am poore & needy: but the Lorde careth for me.
21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal 41.

Euening prayer.

BLessed is he that considereth the poore (and needie): the Lord shall deliuer him in the time of trouble.
2 The Lord preserue him and keepe him aliue that he may bee blessed vpon earth: and deliuer not thou him into the wil of his enemies.
3 The Lord comfort him when he lieth sicke vpon his bedde: make thou all his bed in his sickneſſe.
4 I said, Lord be merciful vnto me, heale my soule: for I haue sinned against thee.
5 Mine enemies speake euill of me: when shall he die, and his name perish?
6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshood within himselfe, and when hee commeth foorth he telleth it.
7 All mine enemies whisper together against mee: euen against me doe they imagine this euill.
8 Let the sentence of guiltineſſe proceede against him: & now that he lieth, let him riſe vp no more.
9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath laid great waite for me.
10 But be thou merciful vnto me, O Lorde: raiſe thou me vp againe, and I shall reward them.
11 By this I know thou fauourest me: that mine enemie doth not triumph against me.
12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.
13 Blessed be the Lorde God of Israel: worlde without ende. Amen.

Quemadmodum. Psal. 42.

LIke as the Hart desireth the water brookes; so longeth my soule after thee, O God.

1 My

2 My soule is a thirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meate day and night: while they daily say vnto me, Where is nowe thy God?

4 Nowe when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of praise and thanks giuing: among such as keepe holy day.

6 Why art thou so full of heauinesse (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thanks, for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee, concerning the land of Iordan, and the litle hill of Hermon.

9 One deepe calleth another, because of the noyse of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lorde hath graunted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten me: why goe I thus heauily while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword, while mine enemies (that trouble me) cast me in the teeth.

13 Namely while they say daily vnto me: Where is nowe thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him, which is the helpe of my countenance, and my God.

Iudica me Deus. Psal 43.

Giue sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art ℣ God of my strength, why hast thou put me frō thee: and why go I so heauily, while the enemie oppresseth me?

3 Oh send out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the Harpe will I giue

thanks

thanks vnto thee, O God, my God.
5 Why art thou ſo beaſie, O my ſoule: and why art thou ſo diſquieted within me?
6 O put thy truſt in God: for I will yet giue him thanks, which is the helpe of my countenance and my God.

Deus auribus. Pſal. 44.

WE haue heard with our eares, O God our fathers haue told vs: what thou haſt done in their time of olde. *Morning prayer.*
2 How thou haſt driuen out the Heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.
3 For they gate not the land in poſſeſsion through their owne ſword: neither was it their owne arme that helped them.
4 But thy right hand, and thine arme, & the light of thy countenance, becauſe thou hadſt a fauour vnto them.
5 Thou art my King (O God:) ſend helpe vnto Iacob.
6 Through thee will we ouerthrowe our enemies: and in thy Name will we tread them vnder that riſe vp againſt vs.
7 For I will not truſt in my bowe: it is not my ſworde that ſhall helpe me.
8 But it is thou that ſaueſt vs from our enemies: and putteſt them to confuſion that hate vs.
9 We make our boaſt of God all day long and will praiſe thy Name for euer.
10 But now thou art farre off, and putteſt vs to confuſion: and goeſt not forth with our armies.
11 Thou makeſt vs to turne our backes vpon our enemies: ſo that they which hate vs, ſpoile our goods.
12 Thou letteſt vs to be eaten vp like ſheepe: and haſt ſcattered vs among the heathen.
13 Thou ſelleſt thy people for nought: and takeſt no money for them.
14 Thou makeſt vs to bee rebuked of our neighbours: to bee laughed to ſcorne, and had in deriſion of them that are rounde about vs.
15 Thou makeſt vs to be a byworde among the Heathen: and that the people ſhake their heads at vs.
16 My confuſion is daily before me and the ſhame of my face hathe couered me.
17 For the voyce of the ſlanderer and blaſphemer: for the enemie and auenger.
18 And though all this be come vpon vs, yet doe we not forget thee:

thee: nor behaue our selues frowardly in thy couenant.
19 Our heart is not turned backe, neither our steppes gone out of thy way.
20 No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.
21 If we haue forgotten the Name of our God, and holden vp our hands to any strange god: shal not God search it out? for he knoweth the very secrets of the heart.
22 For thy sake also are we killed all the day long, & are counted as sheepe appointed to be slaine.
23 Vp Lord, why sleepest thou: awake, and be not absent from vs for euer.
24 Wherefore hidest thou thy face: and forgettest our misery and trouble?
25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.
26 Arise and helpe vs and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things which I haue made vnto the king.
2 My tongue is the pen: of a readie writer.
3 Thou art fairer then the children of men: ful of grace are thy lips, because God hath blessed thee for euer.
4 Gird thee with thy sword vpon thy thigh, O thou most mightie: according to thy worship and renowme.
5 Good lucke haue thou with thine honour: ride on, because of the word of trueth, of meeknesse, and righteousnesse, and thy right hand shall teach thee terrible things.
6 Thy arrowes are very sharpe, and the people shalbe subdued vnto thee: euen in the mids among the Kings enemies.
7 Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.
8 Thou hast loued righteousnes, and hated iniquitie: wherfore God (euen thy God) hath anoynted thee with the oyle of gladnesse aboue thy fellowes.
9 All thy garments smell of Mirrhe Aloes, and Cassia: out of the Ivorie palaces, whereby they haue made thee glad.
10 Kings daughters were among thy honourable women: vpon thy right hand did stande the Queene in a vesture of golde (wrought about with diuers colours.)
11 Hearken (O daughter) and consider, incline thine eare, forget also thine owne people, and thy fathers house,

12 So

12 So shall the King haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.
13 And the daughter of Tyre shall be there with a gift: like as the riche also among the people shall make their supplication before thee.
14 The Kings daughter is all glorious within: her clothing is of wrought golde.
15 Shee shall bee brought vnto the King in raiment of needle worke: the virgines that bee her fellowes shall beare her companie, and shall be brought vnto thee.
16 With ioy and gladnesse shall they be brought: and shall enter into the Kings palace.
17 In steade of thy fathers thou shalt haue children: whome thou mayest make princes in all lands.
18 I will remember thy Name from one generation vnto another: therefore shall the people giue thankes vnto thee, world without ende.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.
2 Therefore will not we feare though the earth be mooued: and though the hils be caried into the midst of the sea.
3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.
4 The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.
5 God is in the middes of her, therefore shall shee not be remooued: God shall helpe her, and that right early.
6 The heathen make much a do, & the kingdomes are mooued: but God hath shewed his voyce, and the earth shall melt away.
7 The Lord of hosts is with vs: the God of Iacob is our refuge.
8 O come hither, and beholde the workes of the Lorde: what destruction he hath brought vpon the earth.
9 He maketh warres to cease in all the worlde: hee breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.
10 Be still then and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth.
11 The Lord of hostes is with vs: the God of Iacob is our refuge.

Omnes gentes plaudite. Psal. 47.

O Clap your handes together (all yee people:) O sing vnto God with the voyce of melodie, *Earning prayer.*

2 For

2 For the Lord is high, and to be feared: thee is the great king vpon all the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feete.

4 He shall choose out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merie noise: and the Lord with the sound of the trumpe.

6 O sing praises, sing praises vnto (our) God: O sing prayses, sing praises vnto our King.

7 For God is the King of all the earth: sing yee praises with vnderstanding.

8 God reigneth ouer the Heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defend the earth, as it were with a shield.

Magnus Dominus. *Psal.* 48.

GReat is the Lorde, and highly to be praysed: in the citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lieth the citie of the great King, God is well knowen in her palaces, as a sure refuge.

3 For loe, the kings of the earth: are gathered and gone by together.

4 They maruiled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorow: as vpon a woman in her trauel.

6 Thou shalt breake the shippes of the sea: through the East winde.

7 Like as we haue heard, so haue wee seene in the citie of the Lorde of hostes, in the citie of our God: God vpholdeth the same for euer.

8 We waite for thy louing kindnesse (O God:) in the mids of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worldes ende: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Iuda bee glad: because of thy iudgements.

11 Walke about Sion, and goe rounde about her: and tell the towres thereof.

12 Marke well her bulwarkes, set vp her houses: that yee may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

O Heare ye this all ye people: ponder it with your eares all ye that dwell in the world.

2 High and lowe rich and poore: one with another.

3 My mouth shall speake of wisdome: and my heart shal muse of vnderstanding.

4 I will encline mine eare vnto the parable: and shewe my darke speach vpon the harpe.

5 Wherefore shoulde I feare in the dayes of wickednes: and when the wickednes of my heeles compasseth me round about?

6 There be some that put their trust in their goods: and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that hee must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For hee seeth that wise men also die, and perish together as well as the ignorant & foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shal endure from one generation to another, and call the lands after their owne names.

12 Neuertheles, man wil not abide in honour seeing he may be compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie prayse their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue dominatiō of them in the morning: their beautie shal cōsume in the sepulchre out of their dwelling.

15 But God shall deliuer my soule from the place of hell: for he shall receiue me

16 Be not thou afraide, though one be made rich: or if the glorie of his house be increased.

17 For hee shall carie nothing away with him when he dieth: neither shall his pompe follow him.

18 For while hee liued, hee counted himselfe an happie man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He

19 He shall followe the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beastes that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most mightie God, hath spoken: and called the world, from the rising vp of the Sunne vnto the going downe thereof

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, and a mightie tempest shall be stirred vp round about.

4 He shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me, with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thine house: nor hee goates out of thy foldes.

10 For all the beastes of the forest are mine: and so are the cattels vpon a thousand hilles.

11 I knowe all the foules vpon the mountaines: and the wilde beasts of the fielde are in my sight.

12 If I be hungrie, I will not tell thee: for the whole worlde is mine, and all that is therein.

13 Thinkest thou that I will eate bulles flesh: and drinke the blood of goates?

14 Offer vnto God thanksgiuing: and pay thy vowes vnto the most higest.

15 And call vpon mee in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly sayde God: Why doest thou preache my lawes and takest my couenant in thy mouth?

17 Whereas thou hatest to bee reformed: and hast cast my wordes behinde thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers,

19 Thou

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set foorth deceite.
20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.
21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reproue thee, & set before thee the things y thou hast done.
22 O consider this, ye that forget God: lest I plucke you away, and there be none to deliuer you.
23 Who so offereth me thanks and praise, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great goodnes: according to y multitude of thy mercies do away mine offences.
2 Wash me throughly from my wickednesse: and cleanse mee from my sinne.
3 For I knowledge my faults: and my sinne is euer before me.
4 Against thee only haue I sinned, and done this euill in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.
5 Beholde, I was shapen in wickednesse: and in sinne hath my mother conceiued me.
6 But loe thou requirest trueth in the inward partes: and shalt make me to vnderstand wisedome secretly.
7 Thou shalt purge me with Hyssope, and I shalbe cleane thou shalt wash me, and I shalbe whiter then snow.
8 Thou shalt make me heare of ioy and gladnes that the bones which thou hast broken may reioyce.
9 Turne thy face from my sinnes: & put out all my misdeeds.
10 Make me a cleane heart, (O God:) and renue a right spirite within me.
11 Cast me not away from thy presence: and take not thy holy Spirit from me.
12 O giue me the comfort of thy help againe: and stablish mee with thy free spirit.
13 Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.
14 Deliuer me frō blood guiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.
15 Thou shalt open my lips, O Lord: my mouth shall shew thy praise.

16 For

16 For thou delirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings:
17 The sacrifice of God, is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.
18 O be fauourable and gracious vnto Sion: builde thou the walles of Hierusalem.
19 Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offerings and oblations then shal they offer yong bullocks vpon thine altar.

Quid gloriaris. *Psal* 52.

WHy boastest thou thy selfe, thou tyraut: that thou canst do mischiefe?
2 Whereas the goodnesse of God: endureth yet dayly.
3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.
4 Thou hast loued vngraciousnesse more then goodnesse: and to talke of lies more then righteousnesse.
5 Thou hast loued to speake all words that may doe hurt: O thou false tongue.
6 Therefore shall God destroy thee for euer he shall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.
7 The righteous also shall see this, and feare: and shal laugh him to scorne.
8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches: and strengthned himselfe in his wickednesse.
9 As for me, I am like a greene Olue tree in the house of God: my trust is in the tender mercie of God for euer and euer.
10 I wil alwayes giue thanks vnto thee, for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. *Psal* 53.

Euening prayer.

THe foolish body hath said in his heart: There is no God.
2 Corrupt are they, and become abominable in their wickednes: there is none that doth good.
3 God looked downe frō heauen vpon the children of men: to see if there were any that would vnderstand, & seeke after God.
4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good, no not one.
5 Are not they without vnderstanding that worke wickednes: eating vp my people, as if they would eate bread? they haue not called vpon God.

6 They were afraide where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then should Iacob reioyce: and Israel should be right glad.

Deus in nomine. *Psalm 54.*

SAue me, O God, for thy names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth

3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Beholde, God is my helper: the Lord is with them that vpholde my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I giue thee: and praise thy name (O Lord) because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. *Psalm 55.*

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

3 The enemie crieth so, and the vngodly commeth on so fast: for they are minded to doe me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a Doue: for then would I flye away and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormie wind and tempest.

9 Destroy their tongues (O Lord) and deuide them: for I haue spied vnrighteousnesse and strife in the citie.

10 Day and night they goe about within the walles thereof: mischiefe also and sorowe are in the midst of it.
11 Wickednesse is therein: deceite and guile goe not out of their streetes.
12 For it is not an open enemie that hath done me this dishonour: for then I could haue borne it.
13 Neither was it mine aduersarie that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.
14 But it was euen thou my companion: my guide, and mine owne familiar friend.
15 We tooke sweete counsell together and walked in the house of God as friends.
16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.
17 As for me, I will call vpon God: and the Lord shall saue me.
18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.
19 It is hee that hath deliuered my soule in peace, from the battell that was against me: for there were many with me.
20 Yea, euen God that endureth for euer, shall heare me, and bring them downe: for they will not turne, nor feare God.
21 He laide his handes vpon such as be at peace with him: and he brake his couenant.
22 The wordes of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swordes.
23 O cast thy burden vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.
24 And as for them: thou, O God, shalt bring them into the pit of destruction.
25 The blood thirstie and deceitfull men shall not liue out halfe their dayes: neuertheleſſe, my trust shall be in thee, O Lord.

Miserere mei Deus. Psalm. 56.

Morning prayer.

BE mercifull vnto me, O God, for man goeth about to deuoure me: he is dayly fighting and troubling me.
2 Mine enemies are dayly in hand to swallowe me vp: for they be many that fight against me, O thou most highest.
3 Neuertheleſſe, though I am sometime afraide: yet put I my trust in thee.

4 I will

4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can do vnto me.
5 They dayly mistake my wordes: all that they imagine, is to do me euill.
6 They holde all together, and keepe themselues close: and marke my steps, when they lay wait for my soule.
7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.
8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?
9 Whensoeuer I call vpon thee, then shall mine enemies bee put to flight: this I know, for God is on my side.
10 In Gods worde will I reioyce: in the Lordes worde will I comfort me.
11 Yea in God haue I put my trust: I will not be afraide what man can doe vnto me.
12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thankes.
13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto mee, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadowe of thy wings shall be my refuge, vntill this tyrannie be ouerpast.
2 I will call vnto the most hie God: euen vnto the God that shall performe the cause which I haue in hand.
3 He shall send from heauen: and saue me from the reproofe of him that would eate me vp.
4 God shall send forth his mercie and truth: my soule is among Lions.
5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.
6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.
7 They haue layed a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the midst of it themselues.
8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.
9 Awake vp my glorie, awake lute and harpe: I my selfe will awake

awake right early.

10 I will giue thankes vnto thee, O Lorde, among the people and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercie reacheth vnto the heauens and thy trueth vnto the clouds

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your minds set vpon righteousnesse, O yee congregation: and do ye iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen frō their mothers wombe: assoone as they be borne they go astray, and speake lies.

4 They are as venimous as the poison of a serpent: euen like the deafe adder that stoppeth her eares

5 Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the chawe bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snaile, & be like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hote with thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce when hee seeth the vengeance: he shall wash his footesteps in the blood of the vngodly.

10 So that a man shall say, Verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me. Psal 59.

Euening prayer.

DEliuer mee from mine enemies (O God) defend mee from them that rise vp against me.

2 O deliuer me from the wicked doers: and saue me from the bloodthirstie men.

3 For loe, they lie waiting for my soule: the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They runne and prepare themselues without my fault: arise thou therefore to helpe me, and beholde.

5 Stand vp (O Lorde God of hostes) thou God of Israel, to visite

arise all the heathen: and bee not mercifull vnto them that offend of malicious wickednesse.

6 They go to and fro in the euening: they grinne like a dog, and runne about thorow the citie.

7 Beholde, they speake with their mouth, and swordes are in their lips: for who doth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the wordes of their lippes, they shall be taken in their pride: And why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dog, and will goe about the citie.

15 They will runne heere and there for meate: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercie betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. *Psal. 60.*

O God, thou hast cast vs out, and scattered vs abroade: thou hast also bene displeased, O turne thee vnto vs againe.

2 Thou hast moued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauie things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide

Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iuda is my Law giuer.

8 Moab is my washpot; ouer Edom will I cast out my shoo: Philistia be thou glad of me.

9 Who will leade mee into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O bee thou our helpe in trouble: for vaine is the helpe of man.

12 Through God we shall doe great acts: for it is he that shall treade downe our enemies.

Exaudi Deus. Psal. 61.

HEare my crying, O God: giue care vnto my prayer.

2 From the ends of the earth will I call vnto thee: when my heart is in heauinesse.

3 Oh set me vp vpon the rocke that is higher then I: for thou hast beene my hope, and a strong tower for mee against the enemie.

4 I will dwell in thy tabernacle for euer: and my trust shalbe vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy name.

6 Thou shalt graunt the king a long life: that his yeeres may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercie and faithfulnesse, that they may preserue him.

8 So will I alway sing praise vnto thy name: that I may dayly performe my vowes.

Nonne Deo. Psal 62.

Morning prayer.

MY soule truely waiteth still vpon God: for of him cometh my saluation.

2 Hee verely is my strength, and my saluation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischiefe against euery man: yea shal be slaine all the sort of you, yea, as a couering wall shall ye be, and like a broken hedge.

4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their hearts.

9 Neuertheless,

5 Neuerthelesse, my soule waite thou still vpon God: for my hope is in him.

6 He truely is my strength and my saluation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway (ye people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weigtes, they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robberie, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twise: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus Deus meus. Psalm. 63.

O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and drie land where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy loning kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy name.

6 My soule shall bee satisfied euen as it were with marowe and fatnes: when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast beene my helper: therefore vnder the shadowe of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him, shalbe commended, for the mouth of them that speake lies shall be stopped.

Exaudi

Exaudi Deus. *Psalm. 64.*

HEare my voice, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoote out their arrowes, euen bitter wordes.

4 That they may priuily shoote at him which is perfect: suddenly doe they hit him and feare not.

5 They courage themselues in mischiefe: and commune among themselues howe they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrowe: that they shalbe wounded.

8 Yea, their owne tongue shall make them fall: insomuch that who so seeth them, shall laugh them to scorne.

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they that are true of heart, shalbe glad.

Te decet hymnus. *Psalm. 65.*

Euening prayer.

THou, O God, art praysed in Sion and vnto thee shal the vow be performed in Hierusalem.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeedes preuaile against me: O be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chusest and receiuest vnto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shewe vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of all the endes of the earth, and of them that remaine in the broade sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: and the noyse of his waues, and the madnesse of his people.

8 They also that dwell in the vttermost partes of the earth, shalbe afraide at thy tokens: thou that makest the outgoings of the morning and euening to praise thee.

9 Thou

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corne, for so thou providest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the litle valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy clowdes drop fatnesse.

13 They shall drop vpon the dwellings of the wildernesse: and the litle hils shall reioyce on euery side.

14 The foldes shall be full of sheepe: the valleys also shall stand so thicke with corne, that they shal laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God all ye landes: sing prayses vnto the honour of his Name, make his praise to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shal thine enemies be found liars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the workes of God: howe wonderfull he is in his doing toward the children of men.

5 He turned the sea into drie land: so that they went through the water on foote, there did we reioyce thereof.

6 He ruleth with his power for euer: his eyes beholde the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O praise our God (ye people:) and make the voyce of his prayse to be heard

8 Which holdeth our soule in life: and suffereth not our feete to slippe.

9 For thou (O God) hast proued vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: wee went through fire and water, & thou broughtest vs out into a wealthie place.

12 I will goe into thy house with burnt offerings: and will pay thee my vowes which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of Rammes: I will offer Bullockes and Goates.

14 O come hither, and hearken all ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I incline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praysed be God, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur. Psalm. 67.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowen vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce and be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring foorth her increase: and God, euen our owne God, shall giue vs his blessing.

7 God shall blesse vs: and all the endes of the world shall feare him.

Exurgat Deus. Psalm. 68.

Morning prayer.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merie and ioyfull.

4 O sing vnto God, and sing prayses vnto his name: magnifie him that rideth vpon the heauens as it were vpon an horse, prayse him in his name: yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 Hee is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captiuitie: but

letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people; when thou wentest thorow the wildernesse.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou, O God, sendedst a gracious raine vpon thine inheritance: and refreshedst it when it was wearie.

10 Thy Congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lorde gaue the worde: great was the companie of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the householde diuided the spoile.

13 Though ye haue lien among the pots, yet shall ye be as the wings of a Doue: that is couered with siluer wings, and her feathers like golde.

14 When the Almightie scattered Kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hoppe yee so yee high hilles? this is Gods hill, in the which it pleaseth him to dwel: yea, the Lord will abide in it for euer.

17 The charets of God are twentie thousand, euen thousands of Angels and the Lorde is among them, as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued giftes for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord dayly: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God euen the God of whom commeth saluation: God is the Lord, by whom we escape death.

21 God shall wounde the head of his enemies: and the hairie scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath sayd, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea.

23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogges may be redde through the same.

24 It is well seene, O God, how thou goest: how thou my God and King goest in the Sanctuarie.
25 The singers goe before, the minstrels followe after: in the midst are the damosels playing with the Timbrels.
26 Giue thanks, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.
27 There is little Beniamin their ruler, and the Princes of Iuda their counsell: the princes of Zabulon, and the princes of Nephtali.
28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.
29 For thy Temples sake at Hierusalem: so shall Kings bring presents vnto thee.
30 When the companie of the speare men, and multitude of the mightie are scattered abroad among the beasts of the people (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre.
31 Then shall the Princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.
32 Sing vnto God, O yee kingdomes of the earth: O sing praises vnto the Lord.
33 Which sitteth in the heauens ouer all from the beginning: loe, he doth send out his voice, yea, and that a mightie voice.
34 Ascribe ye the power to God ouer Israel: his worship and strength is in the clouds.
35 O God, wonderfull art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people. Blessed be God.

Saluum me fac. Psal 69.

Burning prayer.

SAue mee, O God: for the waters are come in, euen vnto my soule.
2 I sticke fast in the deepe mire where no grounde is: I am come into the deepe waters, so that the floods runne ouer me.
3 I am wearie of crying, my throate is drie: my sight faileth me for waiting so long vpon my God.
4 They that hate mee without a cause, are moe then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.
5 I payd them the things that I neuer tooke: God thou knowest my simplenesse, and my faults are not hid from thee.
6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for my cause: let not those that seeke thee be confounded

confounded through me, O Lord God of Israel.
7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.
8 I am become a straunger vnto my brethren: euen an alien vnto my mothers children.
9 For the zeale of thine house hath euen eaten mee: and the rebukes of them that rebuked thee, are fallen vpon me.
10 I wept and chastened my selfe with fasting: and that was turned to my reproofe
11 I put on sackecloth also: and they iested vpon me
12 They that sit in the gate speake against mee: and the drunkards make songs vpon me.
13 But Lorde, I make my prayer vnto thee: in an acceptable time.
14 Heare mee, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.
15 Take me out of the mire, that I sincke not: Oh let me be deliuered from them that hate me, and out of the deepe waters.
16 Let not the water flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.
17 Heare me, O Lord, for thy louing kindenesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.
18 And hide not thy face from thy seruant, for I am in trouble: Oh haste thee, and heare me.
19 Drawe nigh vnto my soule, and saue it: Oh deliuer me, because of mine enemies.
20 Thou hast knowen my reproofe, my shame and my dishonour: mine aduersaries are all in thy sight
21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pity on me, but there was no man, neither found I any to comfort me.
22 They gaue mee gall to eate: and when I was thirstie, they gaue me vineger to drinke.
23 Let their table be made a snare to take themselues withall: and let the things (that should haue beene for their wealth) be vnto them an occasion of falling.
24 Let their eies be blinded that they see not: and euer bowe downe their backs.
25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take holde of them.
26 Let their habitation be voide: and no man to dwell in their tents.

27 For

27 For they persecute him whome thou hast smitten: and they talke how they may vexe them whom thou hast wounded.
28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.
29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.
30 As for me, when I am poore and in heauinesse: thine helpe (O God) shall lift me vp.
31 I will praise the Name of God with a song: and magnifie it with thanksgiuing.
32 This also shall please the Lord: better then a bullocke, that hath hornes and hooses.
33 The humble shall consider this, and be glad: seeke ye after God, and your soule shall liue.
34 For the Lorde heareth the poore: and despiseth not his prisoners.
35 Let heauen and earth praise him: the sea, and all that moueth therein.
36 For God will saue Sion, and builde the cities of Iuda: that men may dwell there, and haue it in possession.
37 The posteritie also of his seruaunts shall inherit it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer mee: make haste to helpe me, O Lord.
2 Let them bee ashamed and confounded that seeke after my soule: let them be turned backeward and put to confusion that wish me euill.
3 Let them (for their reward) be soone brought to shame: that crie ouer me, There, there.
4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.
5 As for me, I am poore and in miserie: haste thee vnto me (O God)
6 Thou art my helper and my redeemer: O Lorde, make no long tarying.

Morning prayer.

In te Domine. Psal. 71.

IN thee, O Lorde, haue I put my trust, let mee neuer be put to confusion: but rid mee, and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.
2 Be thou my strong hold, whereunto I may alway resort: thou hast

haſt promiſed to helpe me, for thou art my houſe of defence, and my caſtell

3 Deliuer me, O my God out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I bin holden vp euer ſince I was borne: thou art hee that tooke me out of my mothers wombe, my prayſe ſhall alway be of thee.

6 I am become as it were a monſter vnto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy prayſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeake againſt me, and they that lay waite for my ſoule, take their counſell together ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God haſt thee to helpe me.

11 Let them be confounded and periſh, that are againſt my ſoule: let them be couered with ſhame and diſhonour, that ſeeke to doe me euill.

12 As for me I will patiently abide alway: and will praiſe thee more and more.

13 My mouth ſhall dayly ſpeake of thy righteouſnes and ſaluation: for I knowe no ende thereof.

14 I will goe foorth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely.

15 Thou (O God) haſt taught me from my youth vp vntil nowe: therefore will I tell of thy wonderous workes.

16 Forſake me not (O God) in mine olde age, when I am gray headed: vntill I haue ſhewed thy ſtrength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſſe (O God) is very high, and great things are they that thou haſt done: O God, who is like vnto thee?

18 O what great troubles and aduerſities haſt thou ſhewed me? and yet didſt thou turne and refreſh me: yea, and broughteſt me from the deepe of the earth againe.

19 Thou haſt brought me to great honour: and comforted me on euery ſide.

20 Therefore

20 Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.
21 My lips will be faine, when I sing vnto thee: and so will my soule whom thou hast deliuered.
22 My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. *Psalm 72.*

GIue the King thy iudgements, O God: and thy righteousnes vnto the Kings sonne.
2 Then shall he iudge the people according vnto right: and defend the poore.
3 The mountaines also shall bring peace: and the litle hilles righteousnesse vnto the people.
4 He shall keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.
5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.
6 He shall come downe like the raine into a fleece of woll: euen as the drops that water the earth.
7 In his time shall the righteous florish: yea, and abundance of peace, so long as the Moone endureth.
8 His dominion shall be also from the one sea to the other: and from the flood vnto the worlds end.
9 They that dwell in the wildernes shall kneele before him: his enemies shall licke the dust.
10 The Kings of Tharsis and of the Iles shall giue presents: the Kings of Arabia and Saba shall bring giftes.
11 All Kings shall fall downe before him: all nations shall doe him seruice.
12 For he shall deliuer the poore when hee crieth: the needie also, and him that hath no helper.
13 He shall be fauourable to the simple and needie: and shall preserue the soules of the poore.
14 He shall deliuer their soules from falsehood & wrong: and deare shall their blood be in his sight.
15 He shall liue, and vnto him shall be giuen of the golde of Arabia: prayer shall be made euer vnto him, and dayly shall he be praysed.
16 There shall be an heape of corne in the earth high vpon the hilles; his fruite shall shake like Libanus, and shall be greene

greene in the citie, like graſſe vpon the earth.

17 His name ſhall endure for euer, his name ſhall remaine vnder the Sunne among the poſteritie: which ſhall bee bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, euen the God of Iſrael: which onely doeth wonderous things.

19 And bleſſed be the name of his maieſtie for euer: and all the earth ſhalbe filled with his maieſtie. Amen. Amen.

Quàm bonus Iſrael. Pſal. 73.

Euening prayer.

TRuely God is louing vnto Iſrael: euen vnto ſuch as are of a cleane heart.

2 Neuertheleſſe, my feete were almoſt gone: my treadings had well nigh ſlipt.

3 And why? I was grieued at the wicked: I doe alſo ſee the vngodly in ſuch proſperitie.

4 For they are in no perill of death: but are luſty and ſtrong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cauſe that they be ſo holden with pride: and ouerwhelmed with cruelte.

7 Their eies ſwel with fatnes: & they do euen what they luſt.

8 They corrupt other, and ſpeake of wicked blaſphemie: their talking is againſt the moſt Higheſt.

9 For they ſtretch foorth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and thereout ſucke they no ſmall aduantage.

11 Tuſh (ſay they) how ſhould God perceiue it: is there knowledge in the moſt higheſt?

12 Loe, theſe are the vngodly, theſe proſper in the worlde, and theſe haue riches in poſſeſſion: and I ſaid, Then haue I cleanſed my heart in vaine, and waſhed my hands in innocencie.

13 All the day long haue I bene puniſhed: and chaſtened euery morning.

14 Yea, and I had almoſt ſaide euen as they: but loe, then ſhould I haue condemned the generation of thy children.

15 Then thought I to vnderſtand this: but it was too hard for me.

16 Vntill I went into the Sanctuarie of God: then vnderſtood I the ende of theſe men.

17 Namely, howe thou doeſt ſet them in ſlipperie places: and caſteſt them downe, and deſtroyeſt them.

18 Oh howe suddenly doe they consume: perish, and come to a fearefull ende?
19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the citie.
20 Thus my heart was grieued: and it went euen through my reines.
21 So foolish was I and ignorant: euen as it were a beast before thee.
22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.
23 Thou shalt guide me with thy counsell: and after that receiue me with glorie.
24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.
25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.
26 For lo, they that forsake thee shall perish: thou hast destroied all them that commit fornication against thee.
27 But it is good for me to holde me fast by God, to put my trust in the Lord God: and to speake of all thy workes (in the gates of the daughter of Sion.)

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?
2 O thinke vpon thy congregation: whom thou hast purchased and redeemed of olde.
3 Thinke vpon the tribe of thine inheritance: and mount Sion where in thou hast dwelt.
4 Lift vp thy feete, that thou mayest vtterly destroy euery enemie: which hath done euil in thy Sanctuarie.
5 Thine aduersaries roare in the midst of thy congregation: and set vp their banners for tokens.
6 Hee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.
7 But now they breake downe all the carued woorke thereof: with axes and hammers.
8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy name, euen vnto the ground.
9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.
10 We see not our tokens, there is not one Prophet more

no not one is there among vs that vnderstandeth any more.
11 O God, howe long shall the aduersarie doe this dishonour? how long shall the enemie blaspheme thy name, for euer?
12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemie?
13 For God is my King of olde: the helpe that is done vpon earth, he doeth it himselfe.
14 Thou diddest deuide the sea through thy power: thou brakest the heads of the dragons in the waters.
15 Thou smotest the heads of Leuiathan in pieces: and gauest him to be meate for the people in the wildernesse.
16 Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mightie waters.
17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.
18 Thou hast set all the borders of the earth: thou hast made Sommer and Winter.
19 Remember this, O Lorde, how the enemie hath rebuked: and how the foolish people hath blasphemed thy Name.
20 O deliuer not the soule of thy turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.
21 Looke vpon the couenant: for all the earth is full of darkenesse and cruell habitations.
22 Oh let not the simple goe away ashamed: but let the poore and needie giue praise vnto thy Name.
23 Arise, O God, maintaine thine owne cause: remember how the foolish man blaspheme th thee dayly.
24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

VNto thee (O God) doe we giue thankes: yea, vnto thee doe we giue thankes. *Morning prayer.*
2 Thy name also is so nigh: and that doe thy wonderous workes declare.
3 When I receiue the congregation: I shall iudge according vnto right.
4 The earth is weake, and all the inhabitants there of: I beare vp the pillars of it.
5 I sayde vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the Iudge: hee putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.

10 As for the dregges thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I wil talke of the God of Iacob: & praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudæa. Psal 76.

IN Iurie is God knowen: his name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bowe: the shielde, the sword, and the battell.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proude are robbed, they have slept their sleepe: and all the men (whose hands were mightie) have found nothing.

6 At thy rebuke (O God of Iacob) both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angrie?

8 Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was still,

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to thy prayse: and the fiercenesse of them shalt thou restraine.

11 Promise vnto the Lorde your God, and keepe it all ye that be round about him: bring presents vnto him that ought to be feared.

12 He shall restraine the spirit of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry vnto God with my voyce: euen vnto God will I cry with my voyce, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When

3 When I am in heauinesse I wil thinke vpon God: when my heart is vexed, I wil complaine.
4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.
5 I haue considered the dayes of olde: and the yeares that are past.
6 I cal to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.
7 Wil the Lorde absent himselfe for euer: and will he bee no more intreated?
8 Is his mercy cleane gone for euer: and is his promise come vtterly to an ende for euermore?
9 Hath God forgotten to be gracious: and will hee shut vp his louing kindenesse in displeasure?
10 And I sayd, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the most Highest.
11 I will remember the workes of the Lorde: and call to minde thy wonders of olde time.
12 I will thinke also of all thy workes, and my talking shall bee of thy doings.
13 Thy way, O God, is holy: who is so great a God (as our God?)
14 Thou art the God that doest wonders: and hast declared thy power among people.
15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.
16 The waters sawe thee, O God, the waters saw thee, and were afrayd: the deapths also were troubled.
17 The cloudes powred out water, the aire thundred: and thine arrowes went abroad
18 The voyce of thy thunder was heard round about the lightnings shone vpon the ground, the earth was moued, and shooke withall.
19 Thy way is in the sea, and thy paths in the great waters: and thy footesteps are not knowen.
20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populi. *Psal.* 78.

HEare my Lawe, O my people: incline your eares vnto the wordes of my mouth. *Morning prayer.*
2 I will open my mouth in a parable: I wil declare hard sentences of olde.

3 Which we haue heard and knowen: and such as our fathers haue tolde vs.

4 That we shoulde not hide them from the children of the generations to come: but to shewe the honour of the Lorde, his mightie and wonderfull works that he hath done.

5 Hee made a couenant with Iacob, and gaue Israel a lawe: which he commanded our forefathers to teach their children,

6 That their posteritie may knowe it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shewe their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his commandements.

9 And not to be as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carrying bowes, turned themselues backe in the day of battell.

11 They kept not the couenant of God: and would not walke in his lawe,

12 But forgate what he had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the fielde of Zoan.

14 He deuided the sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also he led them with a clonde: and all the night through with a light of fire.

16 He claue the hard rockes in the wildernes: and gaue them drinke thereof, as it had bene out of the great depth.

17 He brought waters out of the stony rocke: so that it gushed out like the riuers,

18 Yet for all this, they sinned more against him: and prouoked the most highest in the wildernesse.

19 They tempted God in their hearts: and required meate for their lust.

20 They spake against God, also, saying: Shall God prepare a table in the wildernesse?

21 He smote the stony rocke in deede, that the water gushed out, and the streames flowed withall: but can hee giue bread also, or prouide flesh for his people?

22 When

22 When the Lorde heard this, he was wroth also the fire was kindled in Iacob, and there came vp heauie displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commanded the cloudes aboue: and opened the doores of heauen,

25 He rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

26 So man did eate Angels foode: for hee sent them meate ynough.

27 Hee caused the East winde to blowe vnder heauen: and through his power he brought in the Southwest winde.

28 He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while the meate was yet in their mouthes, the heauie wrath of God came vpon them, & slew the wealthiest of them yea and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wonderous works.

33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

34 When hee slew them, they sought him: and turned them early, and inquired after God.

35 And they remembred that God was their strength: and that the high God was their redeemer.

36 Neuertheless, they did but flatter him with their mouth, and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his couenant.

38 But he was so mercifull that he forgaue their misdeedes, and destroyed them not.

39 Yea many a time turned he his wrath away: and woulde not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a wind that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desert.

42 They turned backe and tempted God: and moued the holy one of Israel.

43 They thought not of his hand: and of the day when hee deliuered them from the hand of the enemie.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers

46 He sent lice among them, and deuoured them vp: and frogs to destroy them.

47 Hee gaue their fruite vnto the caterpiller: and their labour vnto the grashopper.

48 He destroyed their vines with haileſtones: and their mulberie tree with the froſt.

49 Hee ſmote their cattell alſo with haileſtones: and their flocks with hot thunderbolts.

50 He caſt vpon them the furiouſneſſe of his wrath, anger, diſpleaſure and trouble: and ſent euil angels among them.

51 He made away to his indignacion, and ſpared not their ſoule from death: but gaue their life ouer to the peſtilence

52 And ſmote all the firſt borne in Egypt: the moſt principall and mightieſt in the dwellings of Ham

53 But as for his owne people, hee led them forth like ſheepe: and caried them in the wilderneſſe like a flocke.

54 He brought them out ſafely, that they ſhould not feare: and ouerwhelmed their enemies with the ſea.

55 And brought them within the borders of his Sanctuarie: euen to his mountaine which hee purchaſed with his right hand.

56 Hee caſt out the heathen alſo before them: cauſed their land to be diuided among them for an heritage, and made the tribes of Iſrael to dwel in their tents.

57 So they tempted and diſpleaſed the moſt High God: and kept not his teſtimonies.

58 But turned their backes and fell away like their forefathers: ſtarting aſide like a broken bowe.

59 For they grieued him with their hill altars: and prouoked him to diſpleaſure with their images.

60 When God heard this, hee was wroth: and tooke ſore diſpleaſure at Iſrael.

61 So that hee forſooke the tabernacle in Silo: euen the tent that he had pitched among them.

62 He

62 He deliuered their power into captiuitie: and their beautie into the enemies hand.
63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.
64 The fire consumed their yong men: and their maidens were not giuen to marriage.
65 Their priests were slaine with the sworde: and there were no widowes to make lamentation.
66 So the Lorde awaked as one out of sleepe: and like a Giant refreshed with wine.
67 He smote his enemies in the hinder partes: and put them to a perpetuall shame.
68 He refused the tabernacle of Ioseph: and chose not the tribe of Ephraim
69 But chose the tribe of Iuda: euen the hill of Sion, which he loued.
70 And there he builded his temple on high: and laid the foundation of it, like the ground which he hath made continually.
71 He chose Dauid also his seruant: and tooke him away from the sheepfold.
72 As hee was following the Ewes great with yong ones, hee tooke him: that he might feede Iacob his people, and Israel his inheritance.
73 So he fedde them with a faithfull and true heart: and ruled them prudently with all his power.

Deus venerunt. Psal 79.

O God the Heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones. *Morning prayer.*
2 The dead bodies of thy seruants haue they giuen to be meate vnto the foules of the aire: and the flesh of thy Saints vnto the beasts of the land.
3 Their blood haue they shedde like water on euery side of Hierusalem: and there was no man to burie them.
4 Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.
5 Lorde, howe long wilt thou bee angrie: shall thy iealousie burne like fire for euer?
6 Powre out thine indignation vpon the Heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.
7 For they haue deuoured Iacob: and laid waste his dwelling place.

8 O remember not our olde sinnes, but haue mercie vpon vs and that soone: for we are come to great miserie.
9 Helpe vs, O God of our saluation, for the glory of thy name: O deliuer vs, & be mercifull vnto our sinnes for thy names sake.
10 Wherefore doe the Heathen say: Where is now their God?
11 O let the vengeance of thy seruants blood that is shed, be openly shewed vpon the Heathen in our sight.
12 O let the sorowful sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appointed to die.
13 And for the blasphemie wherwith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen folde into their bosome.
14 So we that be thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway bee shewing foorth thy praise from generation to generation.

Qui regis Israel. Psal 80.

HEare, O thou shepheard of Israel, thou that leadest Ioseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubins.
2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.
3 Turne vs againe, O God: shew the light of thy countenance, and we shalbe whole.
4 O Lord God of hostes: how long wilt thou bee angry with thy people that prayeth?
5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.
6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.
7 Turne vs againe, thou God of hostes: shewe the light of thy countenance, and we shalbe whole.
8 Thou hast brought a vine out of Egypt: thou hast cast out the Heathen, and planted it.
9 Thou madest roome for it: and when it had taken roote, it filled the land.
10 The hilles were couered with the shadowe of it: and the boughes thereof were like the goodly Cedar trees.
11 Shee stretched out her branches vnto the Sea: and her boughes vnto the riuer.
12 Why hast thou then broken downe her hedge: that all they which goe by, plucke off her grapes?

13 The

13 The wilde Bore out of the wood doth roote it vp: and the wilde beastes of the field deuoure it.
14 Turne thee againe, thou God of hostes, looke downe from heauen: behold, and visite this vine.
15 And the place of thy vineyarde that thy right hande hath planted: and the branch that thou madest so strong for thy self.
16 It is burnt with fire and cut downe: and they shall perish at the rebuke of thy countenance.
17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whome thou madest so strong for thine owne selfe.
18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.
19 Turne vs againe, O Lorde God of hostes: shew the light of thy countenance, and we shall be whole.

Exultate Deo. *Psal. 81.*

SIng wee merily vnto God our strength: make a chearefull noise vnto the God Iacob.
2 Take the Psalme, bring hither the Tabret: the merrie Harpe, with the Lute.
3 Blowe vp the Trumpet in the newe Moone: euen in the time appointed, and vpon our solemne feast day.
4 For this was made a statute for Israel: and a Lawe of the God of Iacob,
5 This he ordeined in Ioseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.
6 I eased his shoulder from the burden: and his handes were deliuered from making the pots.
7 Thou calledst vpon mee in troubles, and I deliuered thee, and heard thee what time as the storme fell vpon thee.
8 I prooued thee also: at the waters of strife.
9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.
10 There shall no strange god bee in thee: neither shalt thou worship any other god.
11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.
12 But my people would not heare my voyce: and Israel would not obey me.
13 So I gaue them vp vnto their owne hearts lusts: and let them follow their owne imaginations.
14 O that my people would de haue hearkened vnto me: for if

Israel

Israel had walked in my wayes.
15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.
16 The haters of the Lorde should haue bene found liars: but their time should haue endured for euer.
17 Hee should haue fed them also with the finest wheate flour: and with hony out of the stony rocke, should I haue satisfied thee.

Deus stetit. *Psal.* 82.

Euening prayer.

GOd standeth in the Congregation of Princes: hee is a Iudge among Gods.
2 Howe long will yee giue wrong iudgement: and accept the persons of the vngodly?
3 Defend the poore and fatherlesse: see that such as be in need and necessitie haue right.
4 Deliuer the outcast and poore: saue them from the hand of the vngodly.
5 They will not be learned, nor vnderstand, but walke on still in darkenes: all the foundations of the earth be out of course.
6 I haue sayd, Ye are gods: and ye all are children of the most Highest.
7 But ye shall die like men: and fall like one of the Princes.
8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. *Psal.* 83.

HOlde not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.
2 For loe, thine enemies make a murmuring: and they that hate thee haue lift vp their head.
3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.
4 They haue sayd, Come, and let vs roote them out, that they bee no more a people: and that the name of Israel may bee no more in remembrance.
5 For they haue cast their heads together with one consent: and are confederate against thee.
6 The tabernacles of the Edomites and the Ismaelites: the Moabites, and Hagarenes.
7 Gebal, and Ammon, and Amalech: the Philistims, with them that dwel at Tyre.
8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Iabin at the brooke Kison.

10 Which perished at Endor: and became as the doung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana,

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lorde: that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall knowe that thou (whose Name is Iehouah) art onely the most Highest ouer all the earth

Quæ dilecta. *Psal. 84.*

1 O How amiable are thy dwellings thou Lord of hostes!

2 My soule hath a desire and longing to enter into the Courtes of the Lorde: my heart and my flesh reioyce in the liuing God.

3 Yea the Sparrow hath found her an house, and the Swallow a nest, where she may lay her young: euen thy altars, O Lord of hostes, my King, and my God.

4 Blessed are they that dwell in thy house: they will be alway praysing thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of miserie, vse it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iacob.

9 Beholde, O God our defender: and looke vpon the face of thine anoynted.

10 For one day in thy Courts is better then a thousand.

11 I had rather bee a doore keeper in the house of our God: then

then to dwell in the tents of vngodlinesse.

12 For the Lorde God is a light and defence: the Lorde will giue grace and worship, and no good thing shall he withholde from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. *Psal.* 85.

LOrd, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Iacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinne.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euermore? wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and graunt vs thy saluation.

8 I will hearken what the Lorde God will say concerning me: for he shall speake peace vnto his people, and to his Saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in the land.

10 Mercie and trueth are mette together: righteousnesse and peace haue kissed eche other.

11 Trueth shall flourish out of the earth: and righteousnes hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shall direct his going in the way.

Inclina Domine. *Psal.* 86.

Morning prayer.

BOwe downe thine eare, O Lord, & heare me: for I am poore, and in miserie.

2 Preserue thou my soule, for I am holy: my God, saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto mee, O Lorde: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lorde) doe I lift vp my soule.

5 For

5 For thou Lord, art good and gracious: and of great mercie vnto all them that call vpon thee

6 Giue eare Lorde vnto my prayer: and ponder the voyce of mine humble desires

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All nations whom thou hast made, shal come and woorship thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way (O Lorde) and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lorde my God, with all my heart, and will praise thy Name for euermore.

13 For great is thy mercie towarde mee: and thou hast deliuered my soule from the nethermost hell

14 O God, the proude are risen against me: and the Congregations of naughtie men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lorde God) art full of compassion and mercie: long suffering, plenteous in goodnes and truth.

16 O turne thee then vnto me and haue mercie vpon mee: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaide.

17 Shew some good token vpon mee for good, that they which hate me may see it, and be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal 87.

HEr foundations are vpon the holy hilles: the Lorde loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Beholde ye the Philistims also: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shalbe reported, that hee was borne in her: and the most High shall stablish her.

6 The Lord shall rehearse it when hee writeth vp the people: that he was borne there.

7 The

7 The singers also and Trumpetters shall be rehearse: all my fresh springs shalbe in thee.

Domine Deus. Psal.88.

O Lorde God of my salnation, I haue cried day and night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling

2 For my soule is ful of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which bee out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkenes, and in the deepe.

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lorde, I haue called daily vpon thee, I haue stretched out my hands vnto thee.

10 Doest thou shew wonders among the dead: or shal the dead rise vp againe and praise thee?

11 Shall thy louing kindnesse be shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wonderous woorkes bee knowen in the darke: and thy righteousnesse in the lande where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and earely shall my prayer come before thee.

14 Lorde, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie and like vnto him that is at the point to die: (euen from my youth vp) thy terrors haue I suffred with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me daily like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Miseri-

Misericordias Domini. Psalm. 89.

My song shalbe alway of the louing kindnesse of the Lord: with my mouth will I euer be shewing thy trueth, from one generation to another. *Morning prayer.*

2 For I haue saide, Mercie shall be set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seede will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lorde, the very heauens shall praise thy wonderous workes: and thy trueth in the congregation of the Saints.

6 For who is he among the cloudes: that shall be compared vnto the Lord.

7 And what is hee among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of ỹ Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hosts, who is like vnto thee: thy trueth (most mightie Lord) is on euery side.

10 Thou ruleſt the raging of the sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroade with thy mightie arme.

12 The heauens are thine, the earth also is thine: thou hast laide the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitation of thy seate: mercie and trueth shall goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shall be dayly in thy Name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hornes.

19 For the Lorde is our defence: the holy one of Israel is our King.

20 Thou spakest sometime in visions vnto thy Saints, and saydest: I haue laide helpe vpon one that is mightie, I haue exalted

alted one chosen out of the people.
21 I haue found Dauid my seruant: with my holy oyle haue I anointed him.
22 My hand shall hold him fast: and my arme shall strengthen him.
23 The enemie shall not be able to doe him violence: the sonne of wickednesse shall not hurt him.
24 I shall smite downe his foes before his face: and plague them that hate him.
25 My trueth also and my mercie shall be with him: and in my Name shall his horne be exalted.
26 I will set his dominion also in the sea: and his right hand in the floods.
27 He shall call me, Thou art my Father: my God, and my strong saluation.
28 And I will make him my first borne: higher then the Kings of the earth.
29 My mercie will I keepe for him for euermore: and my couenant shall stand fast with him.
30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.
31 But if his children forsake my Lawe: and walke not in my iudgements.
32 If they breake my statutes, and keepe not my commaundements: I will visite their offences with the rod, and their sinne with scourges.
33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.
34 My couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my holinesse, that I will not faile Dauid.
35 His seede shall endure for euer: and his seate is like as the Sunne before me.
36 He shall stand fast for euermore as the Moone: and as the faithfull witnesse in heauen.
37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.
38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.
39 Thou hast ouerthrowen all his hedges: and broken downe his strong holdes.
40 All they that goe by, spoyle him: and he is become a re-

buke

bake to his neighbours.

41 Thou hast set vp the right hande of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sworde: and giuest him not victorie in the battell.

43 Thou hast put out his glorie: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 O remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is he that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lorde, where are thy olde louing kindnesses: which thou swarest vnto Dauid in thy trueth?

49 Remember (Lorde) the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footsteppes of thine anointed: praised be the Lord for euermore. Amen. Amen.

Domine, refugium. Psal. 90.

Morning prayer.

LOrd, thou hast bene our refuge: from one generation to another.

2 Before the mountaines were brought foorth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, come againe ye children of men.

4 For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 Assoone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dried vp, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and tenne, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that wee may applie our hearts vnto wisedome.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we reioyce, and be glad all the dayes of our life.

15 Comfort vs againe now after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glorie.

17 And the glorious maiestie of the Lorde our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almightie.

2 I will say vnto the Lorde, Thou art my hope and my strong holde: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shall bee thy shield and buckler.

5 Thou shalt not be afrayde for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in the darkenesse: nor for the sickenesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and tenne thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou beholde: and see the reward of the vngodly.

9 For thou Lorde art my hope: thou hast set thy house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his angels charge ouer thee: to keepe thee

in

in all thy wayes.
12 They shall beare thee in their handes: that thou hurt not thy foot against a stone.
13 Thou shalt goe vpon the Lion and Adder: the yoong Lion and the Dragon shalt thou tread vnder thy feet.
14 Because he hath set his loue vpon mee, therefore shall I deliuer him: I shall set him vp, because he hath knowen my name.
15 He shall call vpon mee, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.
16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal 92.

IT is a good thing to giue thankes vnto the Lord: and to sing praises vnto thy name, O most highest.
2 To tell of thy louing kindnesse early in the morning: and of thy truth in the night season.
3 Vpon an instrument of tenne strings, and vpon the Lute: vpon a loud instrument, and vpon the Harpe.
4 For thou Lord hast made me glad through thy works: and I will reioyce in giuing praise for the operations of thy handes.
5 O Lord, how glorious are thy works: and thy thoughts are very deepe.
6 An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.
7 When the vngodly are greene as the grasse, and when all the workers of wickednesse do flourish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.
8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.
9 But my horne shall bee exalted like the horne of an Vnicorne: for I am anointed with fresh oyle.
10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.
11 The righteous shall flourish like a Palme tree: and shall spread abroad like a Cedar in Lebanus.
12 Such as be planted in the house of the Lorde: shall flourish in the courts (of the house) of our God.
13 They also shall bring foorth more fruite in their age: and shalbe fat and well liking.
14 That they may shew how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Euening prayer.

Dominus regnauit. Psal 93.

THe Lorde is King, and hath put on glorious apparell: the Lorde hath put on his apparell, and girded himselfe with strength.

2 Hee hath made the round world so sure: that it can not be moued.

3 Euer since the world beganne, hath thy seat bene prepared: thou art from euerlasting.

4 The floodes are risen (O Lord) the floods haue lift vp their voice: the floods lift vp their waues.

5 The waues of the sea are mightie, and rage horribly, but yet the Lord that dwelleth on high is mightier.

6 Thy testimonies, O Lorde, are very sure: holinesse becometh thine house for euer.

Deus vltionum. Psal 94.

O Lord God to whome vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

2 Arise thou Iudge of the world: and reward the proud after their deseruing.

3 Lord, howe long shall the vngodly: how long shall the vngodly triumph?

4 Howe long shall all wicked doers speake so disdeinefully: and make such proud boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Iacob regard it.

8 Take heed ye vnwise among the people: O ye fooles, when will ye vnderstand?

9 He that planted the eare, shal he not heare: or he that made the eye, shall he not see?

10 Or hee that nourtereth the heathen: it is hee that teacheth man knowledge, shall not he punish?

11 The Lorde knoweth the thoughtes of man: that they are but vaine.

12 Blessed is the man whome thou chastenest, O Lord, and teachest him in thy law.

13 That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will he forſake his inheritance.
15 Vntill righteouſneſſe turne againe vnto iudgement: all ſuch as be true in heart ſhall followe it.
16 Who will riſe vp with me againſt the wicked: or who will take my part againſt the euill doers?
17 If the Lord had not helped me: it had not failed but my ſoule had beene put to ſilence.
18 But when I ſaid, My foote hath ſlipped: thy mercie (O Lord) held me vp.
19 In the multitude of the ſorowes that I had in my heart: thy comforts haue refreſhed my ſoule.
20 Wilt thou haue any thing to doe with the ſtoole of wickedneſſe: which imagineth miſchiefe as a lawe?
21 They gather them together againſt the ſoule of the righteous: and condemne the innocent blood.
22 But the Lorde is my refuge: and my God is the ſtrength of my confidence.
23 He ſhall recompenſe them their wickedneſſe, and deſtroy them in their owne malice: yea, the Lord our God ſhall deſtroy them.

Venite exultemus. Pſal. 95.

Morning prayer.

O Come, let vs ſing vnto the Lord: let vs heartely reioyce in the ſtrength of our ſaluation.
2 Let vs come before his preſence with thankeſgiuing: and ſhewe our ſelues glad in him with Pſalmes.
3 For the Lorde is a great God: and a great King aboue all gods.
4 In his hand are all the corners of the earth: and the ſtrength of the hils is his alſo.
5 The ſea is his, and he made it: and his handes prepared the drie land.
6 O come, let vs worſhip and fall downe: and kneele before the Lord our maker.
7 For he is (the Lord) our God, and we are the people of his paſture, and the ſheepe of his hands.
8 To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderneſſe.
9 When your fathers tempted me: proued me, and ſawe my workes.

10 Fourtie

10 Fourtie yeeres long was I grieued with this generation and
said: It is a people that doe erre in their hearts, for they haue
not knowen my wayes.
11 Vnto whom I sware in my wrath: that they should not en-
ter into my rest.

Cantate Domino. Psalm 96.

O Sing vnto the Lord a newe song: sing vnto the Lord all
the whole earth.
2 Sing vnto the Lord, and praise his Name: be telling of his
saluation from day to day.
3 Declare his honour vnto the heathen: and his wonders vnto
all people.
4 For the Lord is great, and cannot worthily be praysed: he is
more to be feared then all gods.
5 As for all the gods of the Heathen, they be but idoles: but
it is the Lord that made the heauens
6 Glorie and worship are before him: power and honour are
in his Sanctuarie.
7 Ascribe vnto the Lord (O ye kindreds of the people) ascribe
vnto the Lord worship and power.
8 Ascribe vnto the Lorde the honour due vnto his Name:
bring presents, and come into his courtes.
9 O worship the Lorde in the beautie of holinesse: let the
whole earth stand in awe of him
10 Tell it out among the heathen, that the Lorde is King: and
that it is he which hath made the round world so fast that it can
not be moued, and how that he shall iudge the people right-
eously.
11 Let the heauens reioyce, and let the earth be glad: let the
sea make a noyse, and all that therein is.
12 Let the fielde be ioyfull, and all that is in it: then shall all
the trees of the wood reioyce before the Lord.
13 For he commeth, for he commeth to iudge the earth: and
with righteousnesse to iudge the world, and the people with his
trueth.

Dominus regnavit. Psalm. 97.

THe Lord is King, the earth may be glad thereof: yea, the
multitude of the Iles may be glad thereof
2 Cloudes and darkenes are round about him: righteousnesse
and iudgement are the habitation of his seate.
3 There shall goe a fire before him: and burne vp his ene-
mies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it, and was afraide.
5 The hilles melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.
6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.
7 Confounded be all they that worship carued images, and that delight in vaine gods: worship him all ye gods.
8 Sion heard of it, and reioyced: and the daughters of Iuda were glad, because of thy iudgements, O Lord.
9 For thou Lord art higher then all that are in the earth: thou art exalted farre about all gods.
10 O ye that loue the Lorde, see that ye hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.
11 There is sprong vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.
12 Reioyce in the Lord ye righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. Psalm 98.

Euening prayer.

O Sing vnto the Lord a new song: for he hath done marueilous things
2 With his owne right hand, and with his holy arme hath he gotten himselfe the victorie.
3 The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.
4 He hath remembred his mercie and truth toward the house of Israel: and all the endes of the world haue seene the saluation of our God.
5 Shewe your selues ioyfull vnto the Lord, all ye landes: sing, reioyce, and giue thankes.
6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing
7 With Trumpets also and Shaumes: O shewe your selues ioyfull before the Lord the King.
8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.
9 Let the floods clap their hands, and let the hilles be ioyfull together before the Lorde: for hee is come to iudge the earth.
10 With righteousnesse shall he iudge the world, and the people with equitie.

Dominus

Dominus regnauit. *Psal.99.*

THe Lorde is King, be the people neuer so vnpatient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thankes vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Iacob.

5 O magnifie the Lorde our God: and fall downe before his footestoole, for he is holy.

6 Moses and Aaron among his Priestes, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his testimonies, and the lawe that he gaue them.

8 Thou heardest them, O Lord our God: thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lorde our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. *Psalm.100.*

OBe ioyfull in the Lorde all ye lands: serue the Lorde with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lorde he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thanksgiuing, and into his courtes with prayse: be thankefull vnto him, and speake good of his Name.

4 For the Lord is gratious, his mercie is euerlasting: and his truth endureth from generation to generation.

Misericordiam & iudicium. *Psal.101.*

MY song shall be of mercie and iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I will not knowe wicked person.

6 Who so priuily slandereth his neighbour: him will I de-
stroy.
7 Who so hath also a proud looke and high stomacke: I will
not suffer him.
8 Mine eyes looke vnto such as be faithfull in the lande, that
they may dwell with me
9 Who so leadeth a godly life: he shall be my seruant.
10 There shall no deceitfull person dwell in my house: he that
telleth lies shall not tarie in my sight.
11 I shall soone destroy all the vngodly that are in the lande:
that I may root out all wicked doers from the citie of the Lord.

Domine exaudi. Psal. 102.

HEare my prayer, O Lorde: and let my crying come vnto thee. *Morning prayer.*
2 Hide not thy face from mee in the time of my trouble: in-
clint thine eares vnto me when I call, O heare me, and that right
soone.
3 For my dayes are consumed away like smoake: and my
bones are burnt vp as it were a firebrand.
4 My heart is smitten downe, and withered like grasse: so that
I forget to eat my bread.
5 For the voice of my groning: my bones will scarse cleaue
to my flesh.
6 I am become like a Pelicane in the wilderneſſe: and like an
Owle that is in the desert.
7 I haue watched, and am euen as it were a sparrow: that sit-
teth alone vpon the house toppe.
8 Mine enemies reuile me all the day long: and they that are
madde vpon me are sworne together against me.
9 For I haue eaten ashes as it were bread: and mingled my
drinke with weeping.
10 And that because of thine indignation and wrath: for thou
hast taken me vp, and cast me downe.
11 My dayes are gone like a shadow: and I am withered like
grasse.
12 But thou, O Lorde, shalt endure for euer: and thy remem-
brance thorowout all generations.
13 Thou shalt arise and haue mercie vpon Sion: for it is time
that thou haue mercie vpon her, yea, the time is come.
14 And why? thy seruants thinke vpon her stones: and it piti-
eth them to see her in the dust.

15 The heathen shall feare thy Name, O Lorde: and all the Kings of the earth thy Maiestie.
16 When the Lorde shall builde vp Sion: and when his glorie shall appeare.
17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.
18 This shall be written for those that come after: and the people which shall be borne shall praise the Lord.
19 For he hath looked downe from his Sanctuarie: out of the heauen did the Lord behold the earth
20 That hee might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death
21 That they may declare the Name of the Lorde in Sion: and his worthip at Hierusalem.
22 When the people are gathered together: and the kingdomes also to serue the Lord.
23 He brought downe my strength in my iourney and shortened my daies.
24 But I saide, O my God, take me not away in the middest of mine age: as for thy yeeres, they endure throrowout all generations.
25 Thou Lord in the beginning hast layd the foundation of the earth: and the heauens are the worke of thy hands.
26 They shall perish, but thou shalt endure: they all shall waxe olde as doth a garment.
27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeres shall not faile.
28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.
2 Praise the Lorde, O my soule: and forget not all his benefits.
3 Which forgetteth all thy sinne: and healeth all thine infirmities.
4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnesse
5 Which satisfieth thy mouth with good things: making thee yoong and lustie as an Eagle.
6 The Lorde executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.
8 The Lord is full of compassion and mercie: long suffering, and of great goodnesse.
9 He will not alwayes be chiding: neither keepeth he his anger for euer.
10 Hee hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.
11 For looke howe high the heauen is in comparison of the earth so great is his mercy also toward them that feare him.
12 Looke howe wide also the East is from the West: so farre hath he set our sinnes from vs.
13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull to them that feare him.
14 For he knoweth whereof we be made: he remembreth that we are but dust.
15 The dayes of man are but as grasse: for hee flourisheth as a flower of the field.
16 For assoone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.
17 But the mercifull goodnesse of the Lorde endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.
18 Euen vpon such as keepe his couenant: and thinke vpon his commandements to doe them.
19 The Lorde hath prepared his seat in heauen: and his kingdome ruleth ouer all.
20 O praise the Lorde, yee Angels of his, yee that excell in strength: yee that fulfill his commaundement, and hearken vnto the voice of his words.
21 O praise the Lord all ye his hosts: ye seruants of his that do his pleasure.
22 O speake good of the Lord all ye works of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Euenſong prayer.

PRaise the Lorde, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.
2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.
3 Which layeth the beames of his chamber in the waters: and

and maketh the clouds his charet, and walketh vpon the wings of the winde.

4 Hee maketh his Angels spirits: and his ministers a flaming fire.

5 He layed the foundations of the earth: that it neuer should moone at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voice of thy thunder they are afrayed.

8 They goe vp as high as the hilles, and downe to the valleyes beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not passe neither turne againe to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hilles.

11 All beastes of the fielde drinke thereof: and the wilde asses quench their thirst.

12 Beside them shall the foules of the aire haue their habitation: and sing among the branches.

13 Hee watereth the hilles from aboue: the earth is filled with the fruit of thy works.

14 He bringeth sooth grasse for the cattell: and greene herbe for the seruice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strengthen mans heart.

16 The trees of the Lorde also are full of sappe: euen the Cedars of Libanus, which he hath planted.

17 Wherein the birds made their nests: and the Firre trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wilde Goats: and so are the stonie rocks for the Conies.

19 He appointed the Moone for certeine seasons: and the Sun knoweth his going downe.

20 Thou makest darkenesse, that it may bee night: wherein all the beasts of the forest doe moue.

21 The Lions roaring after their praye: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lord, howe manifolde are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beastes.

26 There goe the ships and there is that Liuiathan whom thou hast made to take his pastime therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hand they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shalbe made: and thou shalt renewe the face of the earth.

31 The glorious maiestie of the Lorde shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hilles, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will prayse my God while I haue my being.

34 And so shall my wordes please him: my ioy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and and the vngodly shall come to an ende; prayse thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

O Giue thankes vnto the Lord, and call vpon his name: tell the people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous workes that he hath done: his wonders, and the iudgements of his mouth.

6 O ye seede of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lorde our God: his iudgements are in all the world.

8 He

8 He hath bene alway mindfull of his couenant and promes
that he made to a thousand generations.
9 Euen the couenant that he made with Abraham: and the
othe that he ware vnto Isahac.
10 And appointed the same vnto Iacob for a lawe: and to Is-
rael for an euerlasting testament.
11 Saying Vnto thee will I giue the land of Chanaan: the lot of
your inheritance.
12 When there were yet but a fewe of them: and they stran-
gers in the land.
13 What time as they went from one nation to another: from
one kingdome to another people.
14 He suffered no man to doe them wrong: but reproued euen
kings for their sakes.
15 Touch not mine anointed: and doe my Prophets no harme.
16 Moreouer, he called for a dearth vpon the land: and de-
stroyed all the prouision of bread.
17 But he had sent a man before them: euen Ioseph which was
solde to be a seruant.
18 Whose feete they hurt in the stockes: the yron entred into
his soule
19 Vntill the time came that his cause was knowen: the worde
of the Lord tried him.
20 The king sent and deliuered him: the Prince of the people
let him goe free.
21 He made him lord also of his house: and ruler of all his
substance.
22 That hee might instrume his princes after his will: and
teach his Senatours wisdome.
23 Israel also came into Egypt and Iacob was a stranger in
the land of Ham.
24 And he encreased his people exceedingly: and made them
stronger then their enemies
25 Whose heart turned, so that they hated his people: and
dealt vntruely with his seruants
26 Then sent he Moses his seruant: and Aaron whom he had
chosen
27 And these shewed his tokens among them: and wonders in
the land of Ham
28 He sent darkenes and it was darke: and they were not obe-
dient vnto his word.
29 He turned their waters into blood: and slew their fish.

30 Their

30 Their land brought foorth frogges: yea, euen in their kinges chambers.

31 He spake the worde, and there came all maner of flies: and lice in all their quarters.

32 He gaue them haile stones for raine: and flames of fire in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coasts.

34 He spake the worde, and the grashoppers came, and caterpillers innumerable: and did eate vp all the grasse in their land, and deuoured the fruite of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them foorth also with siluer and golde: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraide of them.

38 He spred out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire hee brought quailes: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ranne in drie places.

41 For why? hee remembred his holy promise: and Abraham his seruant.

42 And he brought foorth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: and obserue his lawes.

Confitemini Domino. Psal 106.

O Giue thanks vnto the Lord, for he is gracious: and his mercie endureth for euer. *Euening prayer.*

2 Who can expresse the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keepe iudgement and doe righteousnesse.

4 Remember me O Lorde, according to the fauour that thou beareſt vnto thy people: O visite me with thy saluation

5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neyther kept they thy great goodnes in remembrance: but were disobedient at the sea, euen at the red sea.

8 Neuertheles, he holped them for his Names sake: that he might make his power to be knowen.

9 He rebuked the red sea also, and it was dried vp: so he led them through the deepe, as through a wildernesse.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his wordes: and sang prayse vnto him.

13 But within a while they forgate his workes: and would not abide his counsell.

14 But lust came vpon them in the wildernesse: and they tempted God in the desert.

15 And he gaue them their desire: and sent leannesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their companie: the flame burnt vp the vngodly.

19 They made a Calfe in Horeb: and woorshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauiour: which had done so great things in Egypt.

22 Wonderous works in the land of Ham: and feareful things by the red sea.

23 So he said he would haue destroyed them, had not Moses his chosen stand before him in the gap: to turne away his wrathfull indignation, least he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift hee vp his hand against them: to ouerthrowe them in the wildernesse.
27 To cast out their seede among the nations: and to scatter them in the lands.
28 They ioyned themselues vnto Baal Peor: and ate the offerings of the dead.
29 Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.
30 Then stoode vp Phinees, and prayed: and so the plague ceassed.
31 And that was counted vnto him for righteousnesse: among all posterities for euermore.
32 They angred him also at the waters of strife: so that hee punished Moses for their sakes.
33 Because they prouoked his spirite: so that he spake vnaduisedly with his lips.
34 Neither destroyed they the heathen: as the Lord commaunded them.
35 But were mingled among the heathen: and learned their workes.
36 In so much that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.
37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whome they offered vnto the idoles of Canaan, and the land was defiled with blood.
38 Thus were they stained with their owne workes: and went a whoring with their owne inuentions.
39 Therefore was the wrath of the Lorde kindled against his people: insomuch that he abhorred his owne inheritance.
40 And hee gaue them ouer into the hand of the heathen: and they that hated them, were lords ouer them.
41 Their enemies oppressed them: and had them in subiection.
42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.
43 Neuertheless, when hee sawe their aduersitie: he heard their complaint.
44 Hee thought vpon his couenant, and pitied them according vnto the multitude of his mercies: yea, he made all those that had led them away captiue to pitie them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that wee may giue thankes vnto thy holy Name, and make our boast of thy prayse.

46 Blessed bee the Lorde God of Israel, from euerlasting, and world without ende: and let all the people say, Amen.

Confitemini. *Psal.* 107.

Morning prayer.

OGiue thankes vnto the Lorde, for hee is gratious: and his mercy endureth for euer.

2 Let them giue thankes whom the Lord hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the lands, from the East, and from the West: from the North, and from the South.

4 They went astray in the wildernesse out of the way: and found no citie to dwel in.

5 Hungry and thirstie: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

7 Hee led them foorth by the right way: that they might goe to the citie where they dwelt.

8 O that men would therefore prayse the Lorde for his goodnesse: and declare the wonders that he doeth for the children of men.

9 For hee satisfieth the emptie soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse, and in the shadowe of death: being fast bound in miserie and yron.

11 Because they rebelled against the wordes of the Lorde: and lightly regarded the counsel of the most High.

12 He also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lorde in their trouble: he deliuered them out of their distresse.

14 For hee brought them out of darkenesse, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore prayse the Lorde for his goodnesse: and declare the wonders that hee doeth for the children of men.

16 For he hath broke the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all maner of meate: and they were

euen

euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

20 Hee sent his worde and healed them: and they were saued from their destruction.

21 O that men would therefore prayse the Lorde for his goodnesse: and declare the wonders that he doeth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiuing: and tell out his workes with gladnesse.

23 They that goe downe to the sea in ships: and occupy their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his worde the stormie winde ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stacker like a drunken man: and are at their wits ende.

28 So when they cry vnto the Lorde in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they bee at rest: and so he bringeth them vnto the hauen where they would be.

31 O that men would therefore prayse the Lorde for his goodnesse: and declare the wonders that hee doeth for the children of men.

32 That they would exalt him also in the congregation of the people: and prayse him in the seate of the Elders.

33 Which turneth the floods into a wildernesse: and drieth vp the water springs.

34 A fruitfull land maketh hee barren: for the wickednesse of them that dwel therein.

35 Againe he maketh the wildernesse a standing water: and water springs of a dry ground.

36 And there he setteth the hungry: that they may builde them a citie to dwel in.

37 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

38 Hee blesseth them so that they multiply exceedingly:

and suffered not their cattell to decrease.

39 And againe, when they are minished and brought lowe through oppression, through any plague or trouble.

40 Though he suffer them to be euil intreated through tyrants and let them wander out of the way in the wildernes.

41 Yet helpeth he the poore out of misery: and maketh him housholds like a flocke of sheepe.

42 The righteous wil consider this, and reioyce, and the mouth of all wickednes shalbe stopped.

43 Who so is wise, will ponder these things: and they shall vnderstand the louing kindenesse of the Lord.

Paratum cor meum. *Psal.* 108.

Euening prayer.

O God, my heart is ready (my heart is ready:) I wil sing and giue prayse with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will giue thankes vnto thee, O Lorde, among the people: I will sing prayses vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe (O God) aboue the heauens and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hande saue them, and heare thou me.

7 God hath spoken in his holinesse: I wil reioyce therefore and deuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Iuda is my Lawe giuer, Moab is my wash-pot ouer Edom wil I cast out my shoe, vpon the Philistines wil I triumph.

10 Who wil leade me into the strong citie: and who wil bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou God goe foorth with our hostes?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shall doe great actes: and it is he that shal treade downe our enemies.

Deus laudum. *Psal.* 109.

HOlde not thy tongue, O God of my prayse: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue ſpoken againſt me with falſe tongues: they compaſſed me about alſo with wordes of hatred, and fought againſt me without a cauſe.
3 For the loue that I had vnto them, loe, they take nowe my contrary part: but I giue my ſelfe vnto prayer
4 Thus haue they rewarded me euill for good: and hatred for my good will.
5 Set thou an vngodly man to be ruler ouer him: and let Satan ſtand at his right hand
6 When ſentence is giuen vpon him, let him be condemned: and let his prayer be turned into ſinne.
7 Let his dayes be fewe: and let another take his office.
8 Let his children be fatherleſſe: and his wife a widowe.
9 Let his children bee vagabonds, and begge their bread: let them ſeeke it alſo out of deſolate places.
10 Let the extortioner conſume all that he hath: and let the ſtranger ſpoyle his labour.
11 Let there be no man to pitie him: nor to haue compaſſion vpon his fatherleſſe children.
12 Let his poſteritie be deſtroyed: and in the next generation let his name be cleane put out.
13 Let the wickednes of his fathers be had in remembrance in the ſight of the Lorde: and let not the ſinne of his mother be done away.
14 Let them alway be before the Lord, that he may roote out the memoriall of them from off the earth.
15 And that becauſe his minde was not to doe good: but perſecuted the poore helpleſſe man, that he might ſlay him that was vexed at the heart.
16 His delight was in curſing, and it ſhall happen vnto him: he loued not bleſſing: therefore ſhal it be farre from him.
17 Hee clothed himſelfe with curſing like as with a rayment: and it ſhall come into his bowels like water, and like oyle into his bones.
18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is alway girded withall.
19 Let it thus happen from the Lord vnto mine enemies: and to thoſe that ſpeake euill againſt my ſoule.
20 But deale thou with me (O Lord God) according vnto thy name: for ſweete is thy mercie.
21 O deliuer me for I am helpleſſe and poore: and my heart is wounded within me.

22 I goe hence like the shadowe that departeth: and am driuen away as the Grashopper.
23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.
24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.
25 Helpe me (O Lord my God:) oh saue me according to thy mercie.
26 And they shall knowe how that this is thy hand: and that thou Lord hast done it.
27 Though they curse, yet blesse thou: and let them bee confounded that rise vp against me, but let thy seruant reioyce.
28 Let mine aduersaries bee clothed with shame: and let them couer themselues with their owne confusion, as with a cloke.
29 As for mee, I will giue great thanks vnto the Lorde with my mouth: and praise him among the multitude.
30 For he shall stand at the right hand of the poore to saue his soule from vnrighteous iudges.

Dixit Dominus. Psal. 110.

Morning prayer.

THe Lorde saide vnto my Lorde: Sit thou on my right hand, vntill I make thine enemies thy footstoole.
2 The Lord shall send the rod of thy power out of Sion: bee thou ruler euen in the midst among thine enemies.
3 In the day of thy power shall the people offer thee free will offerings with an holy worship: the dewe of thy birth is of the wombe of the morning.
4 The Lord sware, and wil not repent: thou art a Priest for euer, after the order of Melchisedech.
5 The Lorde vpon thy right hand: shall wound euen kings in the day of his wrath.
6 He shall iudge among the Heathen, hee shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countries.
7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I Will giue thanks vnto the Lord with my whole heart: secretly among the faithfull and in the congregation.
2 The woorkes of the Lorde are great: sought out of all them that haue pleasure therein.
3 His woorke is worthie to bee praised and had in honour: and

and his righteousnesse endureth for euer.

4 The mercifull and gracious Lorde hath so done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meate vnto them that feare him: he shall euer be mindefull of his couenant.

6 He hath shewed his people the power of his works: that he may giue them the heritage of the Heathen.

7 The workes of his handes are veritie and iudgement, all his commaundements are true.

8 They stand fast for euer and euer: and are done in truth and equitie.

9 He sent redemption vnto his people: he hath commaunded his couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. *Psal* 112.

BLessed is the man that feareth the Lorde: hee hath great delight in his commandements.

2 His seede shalbe mightie vpon earth: the generation of the faithfull shalbe blessed.

3 Riches and plenteousnesse shalbe in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darknesse: hee is mercifull, louing, and righteous

5 A good man is mercifull and lendeth: and will guide his words with discretion.

6 For he shall neuer be moued: and the righteous shalbe had in an euerlasting remembrance.

7 He will not bee afraide for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is established, and will not shrink: vntill he see his desire vpon his enemies.

9 He hath dispersed abroade and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall bee exalted with honour.

10 The vngodly shall see it, and it shall grieue him: hee shall gnash with his teeth and consume away, the desire of the vngodly shall perish.

Laudate pueri. *Psal* 113.

PRayse the Lorde (yee seruants:) O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time foorth for euermore.
3 The Lordes Name bee praised: from the rising vp of the Sunne, vnto the going downe of the same
4 The Lorde is high abone all Heathen: and his glory abone the heauens.
5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to beholde the things that are in heauen and earth?
6 He taketh vp the simple out of the dust: and lifteth the poore out of the myre.
7 That he may set him with the Princes: euen with the Princes of his people.
8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Iacob from among the strange people.
2 Iuda was his sanctuarie: and Israel his dominion.
3 The sea saw that and fled: Iordan was driuen backe.
4 The mountaines skipped like Rammes: and the litle hilles like yong sheepe.
5 What aileth thee, O thou sea, that thou fledst: and thou Iordane, that thou wast driuen backe?
6 Ye mountaines that ye skipped like Rammes: and yee litle hilles like yong sheepe?
7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.
8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lorde, not vnto vs, but vnto thy Name giue the praise: for thy louing mercie, and for thy trueths sake.
2 Wherefore shall the Heathen say: Where is now their God?
3 As for our God, hee is in heauen: hee hath done whatsoeuer pleased him.
4 Their idoles are siluer and golde: euen the worke of mens hands.
5 They haue mouthes, and speake not, eyes haue they, and see not.
6 They haue eares, and beare not: noses haue they and smel not.

7 They

7 They haue hands, and handle not, feete haue they, and walke not: neither speake they through their throte.
8 They that make them, are like vnto them: and so are all such as put their truſt in them.
9 But thou houſe of Iſrael, truſt thou in the Lorde: he is their ſuccour and defence.
10 Ye houſe of Aaron, put your truſt in the Lord. he is their helper and defender.
11 Ye that feare the Lord, put your truſt in the Lord: he is their helper and defender.
12 The Lord hath bene mindefull of vs, and hee ſhall bleſſe vs: euen he ſhall bleſſe the houſe of Iſrael, hee ſhall bleſſe the houſe of Aaron.
13 He ſhal bleſſe them that feare the Lord both ſmal and great.
14 The Lord ſhall increaſe you more and more: you and your children.
15 Yee are the bleſſed of the Lorde: which made heauen and earth.
16 All the whole heauens are the Lordes: the earth hath hee giuen to the children of men
17 The dead prayſe not thee O Lorde: neither all they that goe downe into the ſilence.
18 But we will prayſe the Lord: from this time foorth for euermore. Praiſe the Lord.

Dilexi quoniam. Pſal.116.

I Am well pleaſed: that the Lorde hath heard the voyce of my prayer. *Morning prayer.*
2 That he hath inclined his eare vnto mee: therefore will I call vpon him as long as I liue.
3 The ſorres of death compaſſed mee round about: and the paines of hell gate holde vpon me.
4 I ſhall finde trouble and heauineſſe, and I ſhall call vpon the Name of the Lorde: O Lorde I beſeeche thee deliuer my ſoule.
5 Gracious is the Lorde and righteous: yea our God is mercifull
6 The Lord preſerueth the ſimple: I was in miſery, and hee helped me.
7 Turne againe then vnto thy reſt, O my ſoule: for the Lorde hath rewarded thee.
8 And why? thou haſt deliuered my ſoule from death: mine eyes

eyes from teares and my feete from falling.
9 I will walke before the Lord: in the land of the liuing.
10 I beleeued, and therefore will I speake, but I was sore troubled: I sayd in my haste, All men are lyers.
11 What reward shall I giue vnto the Lorde: for all the benefits that he hath done vnto me?
12 I will receiue the cuppe of saluation: and call vpon the Name of the Lorde.
13 I will pay my vowes nowe in the presence of all his people: right deare in the sight of the Lord, is the death of his Saints.
14 Beholde (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmayde, thou hast broken my bonds in sunder.
15 I will offer to thee the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.
16 I will pay my vowes vnto the Lorde, in the sight of all his people: in the courtes of the Lords house, euen in the midst of thee, O Hierusalem. Prayse the Lord.

Laudate Dominum. *Psal.* 117.

O Praise the Lord all ye Heathen: prayse him all ye nations.
2 For his mercifull kindenesse is euer more and more toward vs: and the trueth of the Lorde endureth for euer. Prayse the Lord.

Confitemini. *Psal.* 118.

O Giue thankes vnto the Lord, for he is gracious: because his mercie endureth for euer.
2 Let Israel now confesse that he is gracious: and that his mercie endureth for euer.
3 Let the house of Aaron nowe confesse: that his mercy endureth for euer.
4 Yea let them now that feare the Lord confesse: that his mercie endureth for euer.
5 I called vpon the Lord in trouble: and the Lorde heard mee at large.
6 The Lorde is on my side: I will not feare what man doeth vnto me.
7 The Lorde taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.
8 It is better to trust in the Lord: then to put any confidence in man.
9 It is better to trust in the Lord: then to put any confidence in princes.

10 All

10 All nations compassed me round about: but in the Name of the Lord wil I destroy them.
11 They kept mee in on euery side, they kept mee in (I say) on euery side: but in the Name of the Lord wil I destroy them.
12 They came about mee like Bees, and are extinct euen as the fire among the thornes: for in the Nam. of the Lorde I will destroy them.
13 Thou hast thrust sore at mee, that I might fall: but the Lorde was my helpe.
14 The Lorde is my strength and my song: and is become my saluation.
15 The voyce of ioy and health is in the dwellings of the righteous: the right hande of the Lorde bringeth mightie things to passe.
16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mightie things to passe
17 I will not die, but liue: and declare the workes of the Lord.
18 The Lorde hath chastened and corrected mee: but hee hath not giuen me ouer vnto death.
19 Open mee the gates of righteousnes: that I may goe into them, and giue thankes vnto the Lord.
20 This is the gate of the Lorde: the righteous shall enter into it.
21 I will thanke thee, for thou hast heard mee: and art become my saluation.
22 The same stone which the builders refused: is become the head stone in the corner.
23 This is the Lords doing: and it is marueilous in our eyes.
24 This is the day which the Lord hath made: we wil reioyce and be glad in it.
25 Helpe me now, O Lord: O Lord send vs now prosperitie.
26 Blessed be hee that commeth in the Name of the Lorde: wee haue wished you good lucke, ye that be of the house of the Lorde.
27 God is the Lorde which hath shewed vs light: binde the sacrifice with cords, yea, euen vnto the hornes of the altar.
28 Thou art my God, and I will thanke thee: thou art my God, and I wil praise thee.
29 O giue thankes vnto the Lorde, for hee is gracious, and his mercy endureth for euer.

Finis

Beati immaculati. Psal. 119.

Euening prayer.

BLessed are those that are vndefiled in the way: and walke in the Lawe of the Lord.

2 Blessed are they that keepe his testimonies: and seeke him with their whole heart.

3 For they which doe no wickednes: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy commandements.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shall I not be confounded: while I haue respect vnto all thy commandements.

7 I wil thanke thee with an vnfeined heart: when I shall haue learned the iudgements of thy righteousnesse.

8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements.

3 Thy wordes haue I hid within mine heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in all maner of riches.

7 I will talke of thy commaundements: and haue respect vnto thy wayes.

8 My delight shalbe in thy statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderous things of thy Lawe.

3 I am a stranger vpon earth O hide not thy commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proude: and cursed are they that doe erre from thy commandements.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.
7 Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.
8 For thy testimonies are my delight: and my counsellers.

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou me according to thy word.
2 I haue knowledged my wayes, and thou heardst me: O teach me thy statutes.
3 Make mee to vnderstand the way of thy commaundements: and so shall I talke of thy wonderous works.
4 My soule melteth away for very heauines: comfort thou me according to thy word.
5 Take from me the way of lying: and cause thou me to make much of thy Lawe.
6 I haue chosen the way of trueth: and thy iudgements haue I laid before me.
7 I haue sticken vnto thy testimonies: O Lorde confound me not.
8 I will runne the way of thy commaundements: when thou hast set my heart at libertie.

Legem pone.

TEach me, O Lorde, the way of thy statutes: and I shal keepe it vnto the ende. *Morning prayer.*
2 Giue me vnderstanding, and I shal keepe thy law: yea, I shall keepe it with my whole heart.
3 Make mee to goe in the path of thy commaundements: for therein is my delight.
4 Incline my heart vnto thy testimonies: and not to couetousnesse.
5 O turne away mine eyes, least they behold vanitie: and quicken thou me in thy way.
6 O stablish thy worde in thy seruant, that I may feare thee.
7 Take away the rebuke that I am afraide of: for thy iudgements are good.
8 Beholde, my delight is in thy commaundements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercie come also vnto me, O Lorde: euen thy saluation according vnto thy word,

42 So shall I make answere vnto my blasphemers: for my trust is in thy word.

43 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

44 So shall I alway keepe thy lawe: yea, for euer and euer.

45 And I will walke at libertie: for I seeke thy commandements.

46 I will speake of thy testimonies also euen before Kings: and will not be ashamed.

47 And my delight shalbe in thy commandements: which I haue loued.

48 My hands also will I lift vp vnto thy commandements, which I haue loued: and my studie shalbe in thy statutes.

Memor esto verbi tui.

49 OThinke vpon thy seruant as concerning thy word: wherein thou hast caused me to put my trust.

50 The same is my comfort in my trouble: for thy worde hath quickened me.

51 The proude haue had me exceedingly in derision: yet haue I not shrinked from thy Lawe.

52 For I remembred thine euerlasting iudgements, O Lorde: and receiued comfort.

53 I am horribly afraide: for the vngodly that forsake thy Lawe.

54 Thy statutes haue bene my songs: in the house of my pilgrimage.

55 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Lawe.

56 This I had: because I kept thy commandements.

Portio mea Domine.

57 THou art my portion O Lord: I haue promised to keepe thy Lawe.

58 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

59 I called mine owne wayes to remembrance and turned my feete vnto thy testimonies

60 I made haste, & prolonged not the time: to keepe thy commandements.

61 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Lawe.

62 At midnight I will arise to giue thankes vnto thee: because of thy righteous iudgements,

7 I am a companion of all them that feare thee: and keepe thy commandements.

8 The earth, O Lorde, is full of thy mercie: O teache me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt gratiously with thy seruant: according to thy word,

3 O learne me true vnderstanding and knowledge: for I haue beleeued thy commandements.

3 Before I was troubled, I went wrong: but nowe I haue kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud haue imagined a lie against me: but I will keepe thy commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath beene in thy lawe

7 It is good for me that I haue beene in trouble: that I may learne thy statutes.

8 The lawe of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

THy hands haue made me, and fashioned me: O giue me vnderstanding, that I may learne thy commandements

Burning prayer.

2 They that feare thee, will be glad when they see me: because I haue put my trust in thy word.

3 I know (O Lorde) that thy iudgements are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy commaundements.

7 Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

8 O let my heart be sounde in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

82 Mine eyes long sore for thy word, saying, O when wilt thou comfort me?

83 For I am become like a bottell in the smoke: yet doe I not forget thy statutes.

84 Howe many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

85 The proud haue digged pits for me: which are not after thy Lawe.

86 All thy commaundements are true: they persecute me falsly, O be thou my helpe.

87 They had almost made an ende of me vpon earth: but I forsooke not thy commandements.

88 O quicken me after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for euer in heauen.

90 Thy truth also remaineth from one generation to another: thou hast laide the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance: for all things serue thee.

92 If my delight had not beene in thy Lawe: I should haue perished in my trouble.

93 I will neuer forget thy commaundements: for with them thou hast quickened me.

94 I am thine, Oh saue me: for I haue sought thy commaundements.

95 The vngodly laide waite for me, to destroy me: but I will consider thy testimonies.

96 I see that all things come to an ende: but thy commaundement is exceeding broad.

Quomodo dilexi.

O Lord what loue haue I vnto thy Lawe: all the day long is my studie in it.

98 Thou through thy commaundements hast made me wiser then mine enemies: for they are euer with me.

99 I haue more vnderstanding then my teachers: for thy testimonies are my studie.

100 I am wiser then the aged: because I keepe thy commaundements.

101 I haue refrained my feete from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy iudgements: for thou teachest mee.

7 O how sweet are thy wordes vnto my throte: yea, sweeter then honie vnto my mouth.

8 Through thy commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

THy worde is a lanterne vnto my feete: and a light vnto my pathes. *Morning prayer.*

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me, O Lorde, according to thy word.

4 Let the free will offrings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My soule is alway in my hand: yet do I not forget thy law.

6 The vngodly haue layed a snare for mee: but yet I swarued not from thy commandements.

7 Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applied my heart to fulfill thy statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and shielde: and my trust is in thy word.

3 Away from me yee wicked: I will keepe the commaundements of my God.

4 O stablish mee according vnto thy worde, that I may liue: and let me not be disappointed of my hope.

5 Holde thou me vp, and I shall be safe: yea, my delight shall be euer in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afrayd of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressours.

2 Make thou thy ſeruaunt to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſſe.

4 O deale with thy ſeruant according vnto thy louing mercy: and teach me thy ſtatutes.

5 I am thy ſeruaunt, O graunt mee vnderſtanding: that I may know thy teſtimonies.

6 It is time for thee Lord to lay to thine hand: for they haue deſtroyed the Lawe.

7 For I loue thy commandements: aboue golde and precious ſtone.

8 Therefore holde I ſtraight all thy commandements: and al falſe wayes I vtterly abhorre.

Mirabilia.

THy teſtimonies are woonderfull: therefore doeth my ſoule keepe them.

2 When thy word goeth foorth: it giueth light and vnderſtanding vnto the ſimple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandements.

4 O looke thou vpon mee, and be merciſull vnto me: as thou vſ∫t to doe vnto thoſe that loue thy Name.

5 Order my ſteppes in thy word: and ſo ſhall no wickedneſſe haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men: and ſo ſhall I keepe thy commandements.

7 Shew the light of thy countenance vpon thy ſeruaunt: and teach me thy ſtatutes.

8 Mine eyes guſh out with water: becauſe men keepe not thy Law.

Iuſtus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

2 The teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeale hath euen conſumed mee: becauſe mine enemies haue forgotten thy words.

4 Thy worde is tried to the vttermoſt: and thy ſeruaunt loueth it.

5 I am ſmall, and of no reputation: yet doe I not forget thy commandements.

6 Thy righteousnesse is an euerlasting righteousnesse: and thy law is the trueth.

7 Trouble and heauinesse haue taken holde vpon mee: yet is my delight in thy commandements.

8 The righteousnesse of thy testimonies is euerlasting: O grant me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

I Call with my whole heart: heare me, O Lorde, I will keepe thy statutes. *Euening prayer.*

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy testimonies.

3 Earely in the morning do I crie vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voice (O Lord) according vnto thy louing kindnesse: quicken me according as thou art wont.

6 They drawe nigh that of malice persecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer mee: for I doe not forget thy Law.

2 Auenge thou my cause, and deliuer me: quicken me according vnto thy word.

3 Health is farre from the vngodly: for they regard not thy statutes.

4 Great is thy mercie, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy testimonies.

6 It grieueth me when I see the transgressours: because they keepe not thy Law.

7 Consider, O Lord, how I lone thy commandements: O quicken me according to thy louing kindnesse.

8 Thy worde is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted mee without a cause: but my heart standeth in awe of thy words.

3 I am as glad of thy word: as one that findeth great spoiles.
3 As for lies, I hate and abhorre them: but thy law do I love.
4 Seuen times a day doe I praise thee: because of thy righteous iudgements.
5 Great is the peace that they haue which loue thy lawe: and they are not offended at it.
6 Lord, I haue looked for thy sauing health: and done after thy commandements.
7 My soule hath kept thy testimonies: and loued them exceedingly.
8 I haue kept thy commaundements and testimonies: for all my wayes are before thee.

Approuing yet deprecatio.

LEt my complaint come before thee, O Lord: giue mee vnderstanding according to thy word.
2 O let my supplication come before thee: deliuer me according to thy word.
3 My lippes shall speake of thy praise: when thou hast taught me thy statutes.
4 Yea, my tongue shall sing of thy word: for all thy commandements are righteous.
5 Let thine hand helpe me: for I haue chosen thy commandements.
6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.
7 O let my soule liue, and it shall praise thee: and thy iudgements shall helpe me.
8 I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I doe not forget thy commandements.

Ad Dominum. Psal. 120.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me.
2 Deliuer my soule, O Lorde, from lying lippes: and from a deceitfull tongue.
3 What reward shall be giuen or done vnto thee, thou false tongue: euen mightie and sharpe arrowes, with hote burning coales.
4 Woe is mee, that I am constrained to dwell with Mesech: and to haue mine habitation among the tents of Kedar.
5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour

7 I labour for peace: but when I speake vnto them thereof, they make them readie to battell.

Leuaui oculos. Psalm. 121.

I Will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to be moued: and he that keepeth thee will not sleepe.

4 Behold, he that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: nor the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out, and thy comming in: from this time foorth for euermore.

Letatus sum. Psalm. 122.

I Was glad when they saide vnto me: We will goe into the house of the Lord.

2 Our feete shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a citie: that is at vnitie in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

5 For there is the seate of iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui. Psalm. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of

her myſtreſſe: euen ſo our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for we are vtterly deſpiſed.

4 Our ſoule is filled with the ſcornefull reproofe of the wealthie: and with the deſpitefulneſſe of the proude.

Niſi quia Dominus. Pſalm. 124.

IF the Lord himſelfe had not beene on our ſide (nowe may Iſrael ſay) if the Lord himſelfe had not beene on our ſide when men roſe vp againſt vs.

2 They had ſwallowed vs vp quicke: when they were ſo wrathfully diſpleaſed at vs.

3 Yea, the waters had drowned vs: and the ſtreame had gone ouer our ſoule.

4 The deepe waters of the proude: had gone euen ouer our ſoule.

5 But praiſed be the Lord which hath not giuen vs ouer for a pray vnto their teeth.

6 Our ſoule is eſcaped, euen as a birde out of the ſnare of the fowler: the ſnare is broken, and we are deliuered.

7 Our helpe ſtandeth in the Name of the Lorde: which hath made heauen and earth.

Qui confidunt. Pſalm. 125.

THey that put their truſt in the Lorde, ſhall be euen as the mount Sion: which may not be remooued, but ſtandeth faſt for euer.

2 The hilles ſtand about Hieruſalem: euen ſo ſtandeth the Lord round about his people, from this time foorth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: leſt the righteous put their hand vnto wickedneſſe.

4 Doe well, O Lord: vnto thoſe that be good & true of heart.

5 As for ſuch as turne backe vnto their owne wickedneſſe: the Lord ſhall leade them foorth with the euill doers, but peace ſhalbe vpon Iſrael.

In conuertendo. Pſalm. 126.

Euening prayer.

WHen the Lord turned againe the captiuitie of Sion: then were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then ſaide they among the heathen: The Lord hath done great things for them.

4 Yea,

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sowe in teares shall reape in ioy.

7 He that nowe goeth on his way weeping, and beareth foorth good seede: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psalm. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the citie: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Loe children and the fruite of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Giant: euen so are the yong children.

6 Happie is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psalm. 128.

BLessed are all they that feare the Lorde: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happie shalt thou be.

3 Thy wife shall be as the fruitfull vine: vpon the walles of thine house.

4 Thy children like ỹ Oliue branches: round about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lorde from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sepe expugnauerunt. Psalm. 129.

MAny a time haue they fought against me from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But

4 But the righteous Lorde: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backeward: as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon the house tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as ℣ Lord prosper you: we wish you good lucke in the Name of the Lord.

De profundis. Psalm. 130.

OVt of the deepe haue I called vnto thee (O Lord:) Lorde heare my voyce.

2 Oh let thine eares consider well the voice of my complaint.

3 If thou Lord wilt be extreme to marke what is done amisse, Oh Lord, who may abide it?

4 For there is mercie with thee: therfore shalt thou be feared.

5 I looke for the Lord, my soule doeth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercie: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it lowe, like as a childe that is weined from his mother: yea, my soule is euen as a weined childe.

4 O Israel trust in the Lorde: from this time foorth for euermore.

Memento Domine. Psal. 132.

Morning prayer.

LOrd remember Dauid: and all his trouble

2 Howe he sware vnto the Lord: and vowed a vowe vnto the Almightie God of Iacob.

3 I will not come within the tabernacle of my house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of mine head to take any rest.

5 Vntill I finde out a place for the temple of the Lorde: an habitation

habitation for the mightie God of Iacob.
6 Loe, wee heard of the same at Ephrata: and found it in the wood.
7 Wee will goe into his tabernacle: and fall lowe on our knees before his footstoole.
8 Arise, O Lord, into thy resting place: thou and the arke of thy strength.
9 Let thy Priests be clothed with righteousnesse: and let thy Saints sing with ioyfulnesse.
10 For thy seruant Dauids sake: turne not away the presence of thine anoynted.
11 The Lorde hath made a faithfull othe vnto Danid: and hee shall not shrinke from it.
12 Of the fruit of thy body: shall I set vpon thy seat.
13 If thy children will keepe my couenant and my testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.
14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.
15 This shall be my rest for euer: here will I dwell, for I haue a delight therein.
16 I will blesse her victuals with increase: and will satisfie her poore with bread.
17 I will decke her Priestes with health: and her Saintes shall reioyce and sing.
18 There shall I make the horne of Danid to flourish: I haue ordeined a lanterne for mine anoynted.
19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

BEholde howe good and ioyfull a thing it is: brethren to dwell together in vnitie.
2 It is like the precious oyntment vpon the head, that ranne downe vnto the beard, euen vnto Aarons beard, & went downe to the skirts of his clothing.
3 Like as the dew of Hermon: which fel vpon the hil of Sion.
4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEholde (now) praise the Lord: all ye seruants of the Lord.
2 Ye that by night stand in the house of the Lord: euen in the courts of the house of our God.

3 Lift vp your handes in the Sanctuarie: and praise the Lord.
4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye seruants of the Lord.
2 Ye that stand in the house of the Lord: in the courts of the house of our God.
3 O praise the Lorde, for the Lord is gracious: O sing praises vnto his Name, for it is louely.
4 For why? the Lorde hath chosen Iacob vnto himselfe: and Israel for his owne possession.
5 For I knowe that the Lord is great: and that our Lord is aboue all gods.
6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, and in all deepe places.
7 He bringeth foorth the clouds from the ends of the world: and sendeth forth lightnings with the raine, bringing the windes out of his treasures.
8 He smote the first borne of Egypt: both of man and beast.
9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: vpon Pharao and all his seruants.
10 He smote diuers nations: and slew mightie Kings.
11 Sehon King of the Amorites, and Og the King of Basan: and all the kingdomes of Chanaan
12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.
13 Thy name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.
14 For the Lord will auenge his people: and he is gracious vnto his seruants.
15 As for the images of the Heathen, they are but siluer and golde: the worke of mens hands.
16 They haue mouthes and speake not: eyes haue they but they see not.
17 They haue eares, and yet they heare not: neither is there anie breath in their mouthes.
18 They that make them, are like vnto them: and so are all they that put their trust in them.
19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.
20 Praise the Lord yee house of Leui: ye that feare the Lorde, praise

praise the Lord.

21 Praised be the Lorde out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

O Giue thankes vnto the Lorde, for hee is gracious: and his mercie endureth for euer. *Euening prayer.*

2 O giue thanks vnto the God of all gods: for his mercie endureth for euer.

3 O thanke the Lorde of all lordes: for his mercie endureth for euer.

4 Which onely doeth great woonders: for his mercie endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercie endureth for euer.

6 Which laid out the earth aboue the waters: for his mercie endureth for euer.

7 Which hath made great lights: for his mercie endureth for euer.

8 The Sunne to rule the day: for his mercie endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercie endureth for euer.

10 Which smote Egypt with their first borne: for his mercie endureth for euer.

11 And brought out Israel from among them: for his mercie endureth for euer.

12 With a mightie hand and stretched out arme: for his mercie endureth for euer.

13 Which diuided the red sea in two parts: for his mercie endureth for euer.

14 And made Israel to goe thorow the middest of it: for his mercie endureth for euer.

15 But as for Pharao and his hoste, hee ouerthrew them in the red sea: for his mercie endureth for euer.

16 Which led his people thorow the wildernesse: for his mercie endureth for euer.

17 Which smote great Kings: for his mercie endureth for euer.

18 Yea, and slew mightie Kings: for his mercie endureth for euer.

19 Schon King of the Amorites: for his mercie endureth for euer.

20 And

20 And Og the king of Basan: for his mercie endureth for euer.
21 And gaue away their lande for an heritage: for his mercie endureth for euer.
22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.
23 Which remembred vs when wee were in trouble: for his mercie endureth for euer.
24 And hath deliuered vs from our enemies: for his mercie endureth for euer.
25 Which giueth food to all flesh: for his mercie endureth for euer.
26 O giue thanks vnto the God of heauen: for his mercie endureth for euer.
27 O giue thankes vnto the Lord of Lords: for his mercie endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon wee sate downe and wept: when we remembred (thee) O Sion.
2 As for our harpes, we hanged them vp: vpon the trees that are therein.
3 For they that ledde vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.
4 How shall we sing the Lords song: in a strange land?
5 If I forget thee, O Hierusalem: let my right hand forget her cunning.
6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.
7 Remember the children of Edom, O Lorde, in the day of Hierusalem: how they said, Downe with it, downe with it, euen to the ground.
8 O daughter of Babylon, wasted with miserie: yea, happie shall he be that rewardeth thee as thou hast serued vs.
9 Blessed shall hee be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thankes vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.
2 I will worshippe towarde thy holy temple, and praise thy name, because of thy louing kindnesse and truth: for thou hast

hall magnified thy name, and thy word aboue all things.

3 When I called vpon thee, thou heardeſt me: and endueſt my ſoule with much ſtrength.

4 All the kings of the earth ſhall praiſe thee, O Lord: for they haue heard the wordes of thy mouth.

5 Yea, they ſhall ſing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect vnto the lowly: as for the proud, he beholdeth them afarre off.

7 Though I walke in the middeſt of trouble, yet ſhalt thou refreſh me: thou ſhalt ſtretch foorth thine hand vpon the ſurlonneſſe of mine enemies, and thy right hand ſhall ſaue me.

8 The Lorde ſhall make good his louing kindneſſe towarde me: yea, thy mercie, O Lord, endureth for euer, deſpiſe not then the workes of thine owne hands.

Domine probaſti. *Pſalm.* 139.

O Lord, thou haſt ſearched me out, and knowen me: thou knoweſt my downe ſitting and mine vprising, thou vnderſtandeſt my thoughts long before. *Morning prayer.*

2 Thou art about my path, and about my bed: and ſpieſt out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.

4 Thou haſt faſhioned me behinde and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither ſhall I goe then from thy ſpirit: or whither ſhall I goe then from thy preſence?

7 If I clime vp into heauen, thou art there: if I goe downe to hell, thou art there alſo.

8 If I take the wings of the morning: and remaine in the vtermoſt partes of the ſea.

9 Euen there alſo ſhall thy hand leade me: and thy right hand ſhall holde me.

10 If I ſay, Peraduenture the darkeneſſe ſhall couer me: then ſhall my night be turned to day.

11 Yea, the darkeneſſe is no darkeneſſe with thee, but the night is as cleare as the day: the darknes and light (to thee) are both alike.

12 For my reines are thine: thou haſt couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance yet being vnperfect: and in thy booke were all my members written,

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O howe great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt not thou slay the wicked, O God: depart from me ye bloodthirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy name in vaine.

21 Doe not I hate them, O Lorde, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Trie me, O God, and seeke the ground of my heart: proue me, and examine my thoughtes.

24 Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: adders poyson is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserue me from the wicked men which are purposed to ouerthrowe my goings.

5 The proud haue laid a snare for me, and spread a net abroade with cordes: yea, and set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let

8 Let not the vngodly haue his desire, O Lorde: let not his mischieuous imagination prosper: least they be too proude.

9 Let the mischiefe of their owne lippes fall vpon the head of them: that compasse me about.

10 Let hot burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of wordes shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintein the cause of the helpelesse.

13 The righteous also shall giue thankes vnto thy Name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrde, I call vpon thee, haste thee vnto me: and consider my voyce when I crie vnto thee.

2 Let my prayer be set foorth in thy sight as the incense: and let the lifting vp of my hands be an euening sacrifice.

3 Set a watch (O Lorde) before my mouth: and keepe the doore of my lips.

4 O let not mine heart bee inclined to any euill thing: let mee not be occupied in vngodly workes, with the men that woorke wickednes, least I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reproue mee.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their iudges be ouerthrowen in stony places: that they may heare my wordes, for they are sweete.

8 Our bones lie scattered before the pitte: like as when one breaketh and heweth wood vpon the earth

9 But mine eyes looke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue laide for me: and from the trappes of the wicked doers.

11 Let the vngodly fall into their owne nettes together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Earning prayer.

I Cryed vnto the Lorde with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirite was in heauinesse, thou knewest my path:

in the way where in I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and sawe there was no man that would know me.

5 I had no place to flee vnto and no man cared for my soule.

6 I cried vnto thee, O Lord, and said: Thou art my hope, and my portion, in the land of the liuing.

7 Consider my complaint: for I am brought very lowe.

8 O deliuer me from my persecutours: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy Name: which thing if thou wilt graunt me, then shall the righteous resort vnto my companie.

Domine exaudi. Psal 143.

HEare my prayer, O Lord and consider my desire: hearken vnto me for thy trueth and righteousnes sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: he hath laid me in the darknesse, as the men that haue bene long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon al thy works, yea, I exercise my selfe in the works of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lorde, and that soone, for my spirite waxeth faint: hide not thy face from me, least I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lorde, from mine enemies: for I flee vnto thee to hide me.

10 Teach mee to doe the thing that pleaseth thee, for thou art my God: let thy louing spirite leade me foorth into the land of righteousnesse.

11 Quicken mee, O Lorde, for thy names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedicius

Benedictus Dominus. *Psal.* 144.

Morning prayer.

BLessed be the Lord my strength, which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortresse, my castell and deliuerer, my defender, in whome I trust: which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast foorth thy lightning, and teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer mee, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a newe song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victory vnto Kings: and hast deliuered Dauid thy seruant from the peril of the sword.

11 Saue me, and deliuer me from the hand of strange children: whose mouth talketh of vanitie, and their right hande is a right hand of iniquitie.

12 That our sonnes may growe vp as the yong plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may bee full and plenteous with all maner of store: that our sheepe may bring foorth thousands, and ten thousands in our streetes.

14 That our oxen may bee strong to labour, that there bee no decay: no leading into captiuitie, and no complayning in our streetes.

15 Happie are the people that bee in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. *Psal.* 145.

I Will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praise thy Name for euer and euer.

3 Great is the Lorde, and marueilous worthy to bee praysed:

there is no ende of his greatnesse.

4 One generation shall praise thy Name vnto another: and declare thy power.

5 As for mee, I will be talking of thy worship: thy glory, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy marueilous actes: and I will also tel of thy greatnesse.

7 The memorial of thine aboundant kindenesse shalbe shewed: and men shall sing of thy righteousnesse.

8 The Lorde is gratious and mercifull: long suffering, and of great goodnesse.

9 The Lorde is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lorde: and thy Saints giue thankes vnto thee.

11 They shewe the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lorde vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lorde: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lorde is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He wil fulfil the desire of them that feare him: hee also will heare their cry, and wil helpe them.

20 The Lord preserueth all them that loue him: but scatereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lorde: and let all flesh giue thankes vnto his holy Name for euer and euer.

Laude anima mea. *Psal 146.*

PRaise the Lorde, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I wil sing praises vnto my God.

2 O put not your trust in princes, nor in any childe of man: for

for there is no hope in them.

3 For when the breath of man goeth forth, hee shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is hee that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, hee turneth it vpside downe

10 The Lord thy God, O Sion, shalbe King for euermore: and throughout all generations.

Laudate Dominum. Psal 147.

Euening prayer.

O Praise the Lorde, for it is a good thing to sing prayses vnto our God: yea, a ioyfull and pleasant thing it is to bee thankefull.

2 The Lord doeth builde vp Hierusalem: and gather together the outcastes of Israel.

3 Hee healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the starres; and calleth them all by their names.

5 Great is our Lorde, and great is his power: yea, and his wisdome is infinite.

6 The Lorde setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thankes giuing; sing prayses vpon the Harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to growe vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong Rauens that call vpon him

10 Hee hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lordes delight is in them that feare him: and put

their truſt in his mercy.
12 Praiſe the Lord, O Hieruſalem: praiſe thy God, O Sion.
13 For he hath made faſt the barres of thy gates: and hath bleſſed thy children within thee.
14 He maketh peace in thy borders: and filleth thee with the flower of wheate.
15 Hee ſendeth forth his commaundement vpon earth: and his word runneth very ſwiftly.
16 Hee giueth ſnow like wooll: and ſcattereth the hoare froſt like aſhes.
17 He caſteth forth his yce like morſels: who is able to abide his froſt?
18 Hee ſendeth out his word, and melteth them: hee blowth with his winde, and the waters flow.
19 Hee ſheweth his worde vnto Iacob: his ſtatutes and ordinances vnto Iſrael.
20 He hath not dealt ſo with any nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Pſal. 148.

O Praiſe the Lord of heauen: praiſe him in the height.
2 Praiſe him all ye Angels of his: praiſe him all his hoſte.
3 Prayſe him Sunne and Moone: prayſe him all yee ſtarres and light.
4 Prayſe him all ye heauens: and ye waters that be aboue the heauens.
5 Let them prayſe the Name of the Lorde: for hee ſpake the worde, and they were made, hee commaunded, and they were created.
6 He hath made them faſt for euer and euer: he hath giuen them a lawe, which ſhall not be broken.
7 Prayſe the Lord vpon earth: ye dragons and all deepes.
8 Fire and haile, ſnow and vapours: winde and ſtorme, fulfilling his word.
9 Mountaines and all hilles: fruitfull trees, and all Cedars.
10 Beaſtes and all cattel: wormes, and feathered foules.
11 Kings of the earth, and all people: princes and all Iudges of the world.
12 Yong men and maydens, olde men and children, prayſe the Name of the Lorde: for his Name onely is excellent, and his prayſe aboue heauen and earth.
13 He ſhal exalt the horne of his people, all his Saints ſhal praiſe him: euen the childrē of Iſrael, euen the people that ſerueth him.

Canſay

Cantate Domino. Psal. 149.

O Sing vnto the Lorde a new song: let the congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their king.

3 Let them praise his name in the daunce: let them sing prayses vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyful with glorie: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaines: and their nobles with links of yron.

9 That they may be auenged of them, as it is written: such honour haue all his Saints

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble actes: praise him according to his excellent greatnesse.

3 Praise him in the sound of the trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbales and daunces: prayse him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbales: praise him vpon the loude Cymbales.

6 Let euery thing that hath breath: praise the Lord.

FINIS.

¶CER-

¶ CERTAINE GODLY PRAYERS to be vsed for sundry purposes,

¶ *A prayer necessarie to be said at all times,*

O Bountifull Iesu, O sweete Sauiour, O Christ the Sonne of God, haue pitie vpon mee, mercifully heare mee, and despise not my prayers. Thou hast created mee of nothing, thou hast redeemed mee from the bondage of sinne, death and hell, neither with golde nor siluer, but with thy most precious bodie once offered vpon the crosse, and thine owne blood shed once for all, for my ransome: therefore cast me not away, whome thou by thy great wisedome hast made, despise me not, whome thou hast redeemed with such a precious treasure: nor let my wickednesse destroy that, which thy goodnesse hath builded. Nowe whiles I liue, O Iesu, haue mercie on me, for if I die out of thy fauour: it will be too late afterward to call for thy mercie: whiles I haue time to repent, looke vpon mee with thy mercifull eyes, as thou diddest vouchsafe to looke vpon Peter thine Apostle that I may bewayle my sinnefull life, and obtaine thy fauour, and die therein. I reknowledge that if thou shouldest deale with me according to very iustice, I haue deserued euerlasting death: Therefore I appeale to thy high throne of mercie, trusting to obteine Gods fauour, not for my merites, but for thy merites, O Iesu, who hast giuen thy selfe an acceptable sacrifice to thy Father, to appease his wrath, and to bring all sinners (truely repenting and amending their euill life) into his fauour againe Accept me, O Lorde, among the number of them that shall be saued, forgiue me my sinnes, giue me grace to leade a godly and innocent life, graunt me thy heauenly wisedome, inspire my heart with faith, hope and charitie, giue mee grace to be humble in prosperitie, patient in aduersitie, obedient to my rulers, faithfull vnto them that trust me, dealing truely with all men, to liue chastly in wedlocke, to abhorre adulterie, fornication, and all vncleannesse, to doe good after my power vnto all men, to hurt no man, that thy name may be glorified in me during this present life, and that I afterward may obtaine euerlasting life, through thy mercie, and the merites of thy passion. Amen.

¶ *A prayer*

¶ *A prayer concerning the duetie of euery true Christian.*

O Most mightie God, mercifull and louing Father, I wretched sinner come vnto thee in the Name of thy dearely beloued Sonne Iesus Christ my onely Sauiour and Redeemer: and most humbly beseech thee for his sake to be mercifull vnto me, and to cast all my sinnes out of thy sight and remembrance, through the merits of his bloodye death and passion.

Powre vpon mee (O Lorde) thy holy spirit of wisedome and grace: Gouerne and leade me by thy holy word, that it may be a lanterne vnto my feete, and a light vnto my steps. Shewe thy mercie vpon mee, and so lighten the naturall blindnesse and darkenesse of my heart through thy grace, that I may daily be renued by the same spirite and grace: By the which (O Lorde) purge the grossenesse of my hearing and vnderstanding, that I may profitably reade, heare and vnderstand thy worde and heauenly will, belesue and practise the same in my life and conuersation, and euermore holde fast that blessed hope of euerlasting life.

Mortifie and kill all vice in mee, that my life may expresse my faith in thee: mercifully heare the humble suite of thy seruaunt, and graunt mee thy peace all my dayes: Graciously pardon mine infirmities, and defend me in all dangers of bodie, goods and name: But most chiefly, my soule against all assaults, temptations, accusations, subtill baites and sleights of that old enemie of mankind, Satan that roaring Lion, euer seeking whom he may deuoure.

And here (O Lorde) I prostrate, with most humble minde craue of thy diuine Maiestie, to be mercifull vnto the vniuersall Church of thy Sonne Christ: And especially according to my bounden duetie, beseech thee for his sake to blesse, saue and defende the principall member thereof, thy seruaunt our most deare and soueraigne Ladie Queene Elizabeth, encrease in her royall heart true faith, godly zeale, and loue of the same: And graunt her victorie ouer all her enemies, a long prosperous and honourable life vpon earth, a blessed ende, and life euerlasting.

Moreouer O Lorde, graunt vnto her Maiesties most honourable Counsellours, and euery other member of this thy Church of England, that they and we in our seuerall callings, may truely and godly serue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our

neighbours

neighbours: Encrease in vs true faith and religion: Replenish our mindes with all goodnesse, and of thy great mercie keepe vs in the same till the ende of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continuall ioy in the holy Ghost.

And lastly I commend vnto thy Fatherly protection, all that thou hast giuen mee, as wife, children, and seruaunts: Apply mee, O Lorde, that I may gouerne, nourish, and bring them vp in thy feare and seruice. And forasmuch as in this worlde I must alwayes be at warre and strife, not with one sort of enemies, but with an infinite number, not onely with flesh, and blood, but with the deuill which is the Prince of darknesse, and with wicked men executors of his most damnable will: graunt mee therefore thy grace, that being armed with thy defence, I may stand in this battaile with an inuincible constancie against all corruption, which I am compassed with on euery side, vntil such time as I hauing ended the combate (which during this life I must sustaine) in the ende I may attaine to thy heauenly rest, which is prepared for me and all thine elect, through Christ our Lord and onely Sauiour.

¶ Certaine godly prayers for sundry dayes.

¶ *Munday.*

ALmightie God, the Father of mercie, and God of all comfort, the which onely forgiueſt sinne: forgiue vnto vs our sinnes, good Lord, forgiue vnto vs our sinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, & by the operation of the holy Ghost, we may haue power and strength hereafter to resist sinne, by our Sauiour and Lord, Iesus Christ. Amen.

¶ *Tuesday.*

OLorde God, which despisest not a contrite heart, and forgettest the sinnes and wickednesse of a sinner, in what houre soeuer hee doeth mourne and lament his olde maner of liuing: graunt vnto vs (O Lorde) true contrition of heart, that wee may vehemently despise our sinnefull life past, and wholly be conuerted vnto thee by our Sauiour and Lorde Iesus Christ. Amen.

¶ *Wednesday.*

¶ *Wednesday.*

O Mercifull Father, by whose power and strength wee may ouercome our enemies, both bodily and ghostly: graunt vnto vs, O Lorde, that according vnto our promise made in our baptisme, wee may ouercome the chiefe enemies of our soule, that is, the desire of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after leade our liues in holinesse and righteousnesse, that we may serue thee in spirit and truth, and that by our Sauiour and Lord Iesus Christ, Amen.

¶ *Thursday.*

O Almighty and euerlasting God, which not only giuest euery good and perfect gift, but also increasest those gifts that thou hast giuen: wee most humbly beseech thee, mercifull God, to increase in vs the gift of faith, that wee may truely beleeue in thee, and in thy promises made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnesse of temptation, neither by the subtill crafres and assaults of the deuil, wee bee driuen from faith in the blood of our Sauiour and Lord Iesus Christ, Amen.

¶ *Friday.*

G Raunt vnto vs, O mercifull God, we most heartily beseech thee, knowledge and true vnderstanding of thy word, that all ignorance expelled, wee may know what thy will and pleasure is in all things, and howe to doe our dueties, and truely to walke in our vocation: and that also wee may expresse in our liuing those things that wee doe knowe, that wee be not onely knowers of thy worde, good Lorde, but also be workers of the same, by our Sauiour and Lord Iesus Christ, Amen.

¶ *Saturday.*

O Almightie God, which hast prepared euerlasting life to all those that bee thy faithfull seruants: graunt vnto vs, Lord, sure hope of the life euerlasting, that wee being in this miserable world, may haue some taste and feeling of it in our heartes, and that not by our deseruing, but by the merits and deserning of our Sauiour and Lord Iesus Christ, Amen.

O Mercifull God, our onely ayde, succour, and strength at all times: graunt vnto vs, O Lorde, that in the time of prosperitie wee be not proude, and so forget thee, but that with our whole power and strength we may cleaue vnto thee, and in the time

time of aduersitie, that we fall not into infidelitie and desperation, but that alwayes with a constant faith, we may cal for helpe vnto thee: graunt this, O Lord, for our aduocates sake, and Sauiour Iesus Christ, Amen.

¶ *Sunday.*

OAlmightie and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: graunt vnto vs, O Lord, thy holy Spirit, that hee may beare witnesse with our spirit, that we be thy children, and heires of thy kingdome, and that by the operation of this spirite, we may kill all carnall lustes, vnlawfull pleasures, concupiscences, euil affections contrary vnto thy will, by our Saiuour and Lord Iesus Christ Amen.

¶ *A prayer for trust in God.*

THe beginning of the fall of man, was trust in himselfe. The beginning of the restoring of man, was distrust in himselfe, and trust in God. O most gratious and most wise guide, our Saiuour Christ, which doest leade them in the right way to immortal blessednesse, which truely and vnfainedly trusting in thee, commit themselues to thee: Graunt vs, that like as we be blinde and feeble in deede, so wee may take and repute our selues, that we pretaine not of our selues, to see to our selues, but so farre to see, that alway wee may haue thee before our eyes, to followe thee being our guide, to bee ready at thy call most obediently, and to commit our selues wholy vnto thee, that thou which only knowest the way, mayest lead vs the same way vnto our heauenly desires. To thee with the Father and the holy Ghost, bee glory for euer, Amen.

¶ *A confession of sinnes.*

OEternall God and most mercifull Father, wee confesse and acknowledge here before thy diuine Maiestie, that wee are miserable sinners, conceiued and borne in sinne and iniquitie, so that in vs there is no goodnesse: for the flesh euermore rebelleth against the spirit whereby wee continually transgresse thine holy precepts and commaundements, and so purchase to our selues, through thy iust iudgement, death and damnation. Notwithstanding O heauenly Father, forasmuch as wee are displeased with our selues for the sinnes that wee haue committed against thee, and doe vnfainedly repent vs of the same, wee most humbly beseech thee, for Iesus Christes sake, to shewe thy mer-

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de vpon vs, to forgiue vs all our ſinnes, and to increaſe thine holy ſpirit in vs, that we acknowledging from the bottome of our heartes our owne vnrighteouſneſſe, may from henceforth not onely mortifie our ſinnefull luſtes and affections, but alſo bring foorth ſuch fruites, as may bee agreeable to thy moſt bleſſed will: not for the worthineſſe thereof, but for the merits of thy dearely beloued Sonne Ieſus Chriſt our onely Sauiour, whom thou haſt already giuen an oblation and offering for our ſinnes, and for whoſe ſake wee are certainely perſwaded, that thou wilt deny vs nothing that wee ſhall aſke in his Name according to thy will. For thy Spirit doeth aſſure our conſcience, that thou art our mercifull Father, and ſo loueſt vs thy children through him, that nothing is able to remoone thine heauenly grace and fauour from vs. To thee therefore, O Father, with the Sonne and the holy Ghoſt, be all honour and glory world without ende. Amen.

FINIS.

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